A 1489. ff 35

A COLLECTION OF APOTHEGMES Or Sayings of the ANCIENTS,

COLLECTED

Out of *Plutarch*, *Diogenes Laertius*, *Elian*, *Atheneus*, *Stobeius*, *Macrobius*, *Erasmus*, and others.

WHEREIN,

The Manners and Customs of the *Greeks*, *Romans* and *Lacedemonians*, are Represented.

Luke · Norwich 1701

To which is Added a Collection of Pleasant Apothegmes, or Sayings from several Modern Authors.

LONDON,

Printed for *William Whitwood*, next door to the *Crown* Tavern in *Duck lane* near *West-Smith-Field*, 1686.

15
59
MAY

TO THE

TRULY VIRTUOUS

Mrs. Eſther Woodward,

THE

RELICT

OF

RICHARD WOODWARD

Eſquire, Deceaſed.

Madam,

THere being but two ſorts of perſons fit for the Patronage of ſuch a Book, the *Great*, and

the *Good*; as I have for many Reasons declined the first, so I know my Choice of the second to be so Judicious by dedicating this to your Self, that I dare adventure to affix my Name to it, which I have not done to many others. I will not let loose my Pen to launch into your just Praise, lest it be look'd upon as Interest, or Flattery; besides, Virtue and Goodness ever carry their own Commendations, as their own Reward, with them

them. This piece is one of the nobleſt Reliques of Antiquity that ever was transferr'd to us. A learned Author calls it a Heaven full of Aſteriſmes, a Body full of Eyes, in which if there be any Defect, it is the too many Beauties crowded together, and like a Banquet of Sweet-Meats muſt be taſted at Intervals, leſt it prove over luſhious and cloy, and one thing impare the Reliſh of the other, though each be exquiſite in its ſelf. This,

though

though but Paper, may perpetuate your Name beyond the duration of Monuments of Marble, or Porphiry, for the Apophthegmes of the Ancients ſhall laſt till time ſhall be no more, and may your Memory live ſo too. All I ſhall add, is, Madam, to deſire you would forgive the Weakneſſes I may be guilty of in this, or any other thing relating to your ſelf, and that you would believe it a great truth (which I expoſe to the Worlds Contradicti-

on

on if otherwiſe) that I am unfeignedly, and without any mental Reſervation,

Madam,

Your moſt obedient Son

and moſt humble Servant,

John Bulteel.

York Garden, this 20*th.* of *January* 1683.

THE

THE PREFACE.

AN Apophthegme, *called in French* Un bon Mot, (a good Word) *and which may be called in Engliſh,* A good Saying, *tho it's Signification is ſomewhat more extenſive in the Original, is a pithy and ſhort Sentiment upon a Subject; or a ready, and ſharp anſwer, which cauſeth Laughter, or Admiration. From thence ariſes the great diſtinction in* Apophthegmes, *between thoſe that are grave and ſententious, and ſuch as are purely pleaſant; which I have purpoſely obſerved, and ſeparated, becauſe the mixture of ſerious, and ridiculous together, hath ſomething of monſtrous in it; which appears not with a good decorum. But, as we are compounded of two parts, which have nothing of common, but their being united together, and each of them ſtanding often in need of different recreations; one may turn to thoſe that are pleaſant,*

when

when Mirth is required, as we uſe Interludes in Tragedies to unbend the mind, which is ſo much upon the ſtretch in Heroicks. An Apophthegme *is properly therefore, neither a Sentence, nor Proverb, nor Example, nor Fable, nor* Enigma, *nor any the like; of which however* Apophthegmes *may ſometimes be made, when well and fitly applyed. And I have therefore inſerted many ſentences in this collection, becauſe they ſeem as* Apophthegmes *of ſome* Philoſophers. *There are others likewiſe which are mute ones, which by certain and ſignificant ſigns make us know what is meant; tho all theſe are indeed but improperly reckoned for* Apophthegmes. *The foundation of this work is taken from* Plutarch, *and* Diogenes Laertius, &c. *But I have not omitted the addition of a great many others gathered from* Eraſmus, *and ſuch as* Lycoſthenes *hath reduced into Chapters. Notwithſtanding I have neither followed the Method of the one which is too confuſed, nor of the other, which ſmells too much of the Colledge. The mind loves to range freely here and there from Flower to Flower, like the Bees, without fixing too long upon any one, and ſo gathers that Honey which is diſtributed into little Cells, where every thing lyes in it's own place without diſorder, and where every particular may*

be

be found out upon occaſion. One would ſay, the mind were jealous of it's prerogative, and diſpleaſed when any one does undertake to cut out it's work, or preſcribe any other Method beſides it's own. Thence proceeds the diſguſt is often taken in the Learning of the Sciences, where the Mind muſt be confined and obliged to certain rules for it's inſtruction, which Plutarch *has not perſued in this work, becauſe nothing ought to be ſo ſurprizing, or ſo little Studyed, as a good* Apophthegme. *For this reaſon, I have ſet down no moral reflections, no more then he, as reliſhing too much of the Scholar or Preacher: And likewiſe becauſe there ought ſomewhat to be left to the Readers, or the hearers gueſs and judgement to breed the greater delight in either. Only I have drawn ſome ſhort notes and remarks to give light to ſome things that ſeemed moſt obſcure.*

In the mean time, I do not know any piece of Antiquity that ſtood in greater need of being reviſed and corrected then this ſame, which wanted the Authors laſt and Finiſhing touches. Eraſmus *himſelf has committed an hundred faults, thorough his great haſt, and becauſe he went about it but by piece-meal, ſome part at one time, others at another; nor hath* Lycoſthenes *ſucceed-*

ed

ed better. I have therefore tranſpoſed divers Apophthegmes *of* Plutarch's, *which were ſo ſtrangely misplaced, that ſeveral, which belonged to the Lacedemonians were diſjoyned from the main Body they belonged to, but are here united as they ought to be. The ſelf ſame Saying was oft-times repeated under divers Names, which is as little pleaſing to the* Guſto, *as the ſerving up the ſame cold meat in ſeveral Diſhes. I have alſo taken away ſome that ſeemed too common, and others whoſe Beauty and ſmartneſs conſiſted in the proprieties of the Greek and Latin Tongues, which could not be well tranſlated, conſidering that one bad one were enough to ſpoil twenty good ones in the opinion of the Reader. I have likewiſe diſcarded ſome Examples that properly belonged not to the Subject they were liſted under, tho ſeveral were ſo pertinent, I thought it were pitty to lay them quite aſide.*

On the other hand to make them the more quaint and conciſe, which is an eſſential property of an Apophthegme, *I have pared away all the Superfluous Circumſtances, becauſe when we would ſee a thing perfectly well we muſt remove from about it every other Body that might hide or obſcure it,*

Sometimes it was neceſſary to give things another

another Air and expreſſion then the Author, to adapt it to the Language we ſpeak, and the Age we live in: Of which the Ancients themſelves afford us examples, by often relating the ſame thing after divers manners, the truth not being here ſo material as the Beauty of the Apophthegme, *according to the Italian Proverb,* Se non é vero, é ben trovato, *wherefore a nice and verbal tranſlation was not intended. If therefore an* Apophthegme *be met with here, which ſhall not be found in* Plutarch, *or that it ſpeak otherwiſe then he relates it, let me not be raſhly condemned, but firſt examine the reaſons of it's variation upon the grounds above mentioned. Beſides there are many in that Author under the name of him to whom they were ſpoken, as for Example, that of* Parmenion; *when he found the Grecian Ambaſſadors murmurred while they attended at the Door of* Philip, *becauſe he made them wait ſo long before he gave them Audience, Do not wonder, Sirs, ſaid he, that he Sleeps while you are waking, for he was awake whilſt you ſlept; to reproach them what advantages they had ſuffered him to take during their Diviſions. This* Plutarch *had placed on* Philip, *whereas it belonged to* Parmenion. *Others are likewiſe ranged in a different order, either*

becauſe

because they were put in the beginning, when they should have been at the end, as those which were spoken at their Death; or else because they were jumbled together unawares. I need not to mention the many new ones inserted amongst those that are purely pleasant. Nor shall I need excuse these, or any others for not being set down according to the order of time; for time signifies but little to an Apophthegme, *and to bestow the pains of searching or computing the time would be of more trouble then benefit. The names are not always mentioned neither, it were not worth the while to search for them, besides that many in the Original are omitted.*

Grave or Sententious APOPHTHEGMES OF Great Men.

STRANGERS.

Cyrus.

Cyrus was wont to say, That those that do no good to themselves, are constrained to do good to others. He meant in my opinion, to their Heirs, whom they enriched by their covetousness; though *Erasmus* hath taken it in another Sence.

Being yet a Child, he told *Astyages* who would perswade him to drink Wine, That he feared it was Poyson, having observed that Princes reeling, and other strange disorders in his drunkenness.

He said, One is not worthy to command, unless he be better, or worthier than those he is to command. At least in the Art of Go-

Strangers. vernment, for it is possible that an ill man may have Qualifications fit to Govern, which honest men are not always furnish'd with, though he cannot have them all unless he be virtuous.

He would not suffer the *Persians* to quit their barren and mountainous Country, to possess a more fruitful one; For fear, said he, that should soften their courage: as if the Spirits of men did change with the Nature of the Soil, as well as Plants.

He would not be perswaded to let a beautiful Woman be brought into his presence that he might see her, while she was his Prisoner; For fear, said he, lest I should become a slave to my slave.

His Steward asking what he would have to be made ready for his Dinner, while his Army was on a march? Some bread, replies he, for I mean to encamp by a River; To intimate that all Luxury should be laid aside in a time of War.

He said at his dying, he could not be perswaded that the Soul which had been able to subsist so long in a mortal body, could possibly perish when it was freed from it.

Cresus. *Cresus* at the taking of *Sardes*, seeing the Soldiers plunder and destroy every thing, asked *Cyrus* what they were doing? They are plundering your Riches, said he. Nay, rather yours, replied *Cresus*, for the Treasures of the vanquished are the Conquerors. This made him stop them from their pillaging.

Darius. *Darius* said, That dangers made him become wise, because they awaken our attention,

tion, and encreaſe our Experience. Strangers.

Some body upon the opening of a Granade Apple, asking him, of what would you deſire to have as many as here are Kernels? he anſwered, as many Friends. 'Tis that indeed which Kings ſtand moſt in need of, becauſe of the multitude of Flatterers.

One of his Subjects having horribly torn and mangled his face and body to gain credit with the *Babylonians*, who were revolted, and by that means inſinuated himſelf, and recovered the City for him by that artifice, he expreſſed much diſcontent, and ſaid, he would rather have loſt ten *Babylons*, than one ſuch Friend; or he would rather ſee *Babylon* again in the Rebels hands, than ſee his true Friend in that condition.

His Treaſurers having ſetled the Taxes as fairly and equally as they could; let them abate one half yet, ſaid he, that the burthen be eaſie.

The laſt King of *Perſia*, admiring the Virtues of *Alexander*: If the Gods, ſaid he, will take this Empire from me, may they give it to none other but him.

Xerxes having reduced the *Babylonians* to their duty, brought all manner of Luxury and Debauchery in faſhion, inſtead of the Exerciſe of Arms they uſed before; To prevent them, ſaid he, from making a ſecond revolt. There being nothing that ſo much effeminates the courage as debauchery. *Xerxis.*

Having a Preſent made him of Figs from *Athens*, let us forbear taſting them, ſaid he,

Strangers. till we have conquer'd the Country that produces them; To teach us to deſpiſe Forreign Curioſities.

He ſaid to thoſe that admired to ſee him weep when he conſidered the infinite numbers of men that were in his Army; It is, becauſe that of this ſwarm of thouſands, there ſhall not one of them be living one hundred years hence.

Intending to paſs over into *Greece*, he called all his Generals and Governors of Provinces together, and told them, that he had not ſummoned them to that place to hear their Opinions, but to tell them his. It had been more modeſt to let them gueſs that, then to tell them ſo; for the burthen of ſubjection ſhould be made as eaſie as poſſible.

Being unable to force a paſſage, he cried out, he had a great Army, and but a few Soldiers; and *Arthemiſa* having acted wonders at the battle of *Salamina*, he ſaid, the Men were turned Women, and the Women Men.

Artaxerxes Longimanus.

Artaxerxes ſaid, that it was more worthy for a Prince to give than to receive: Becauſe Riches and Liberality is the portion of the Great, and cannot be exerciſed by Inferiors.

When his great Lords committed any faults, he cauſed their Garments to be whipt inſtead of them: To puniſh them, ſaid he, by their own ſhame. In the Eaſt, the Grandees are wont to be puniſhed like Raſcals, and ſuffer the ſame as their Slaves.

One of his Officers having been promiſed a ſum of money, if he could obtain a thing of him

him that was unjuſt, upon his Petition gave him the like ſum of money, but would not grant his Petition; For I will ſhew my ſelf liberal, ſaid he, but not unjuſt. This is the more noble, becauſe great men moſt commonly gratifie their own Officers out of other mens purſes. Strangers.

Themiſtocles taking Sanctuary under his protection after his baniſhment: May the Gods, ſaid he, inſpire all my Enemies with the like thoughts and reſolutions, *viz.* of baniſhing their ableſt Counſellors.

As ſome would have hindred *Cyrus* the younger, who made war upon his Brother, to be preſent in the battle; a Prince, ſaid he, who pretends to Empire muſt not ſhew himſelf unworthy to poſſeſs it: Eſpecially ſuch a Conqueror as he, who needed but have remained at home if he feared ought. *Cyrus* the younger.

Having amongſt many other Curteſans brought him a Grecian Woman, who would not accept of his Careſſes; 'tis for that, ſaid he, that ſhe deſerves them moſt.

His Brother permitted every one to approach him, and one day a Peaſant preſenting him ſome water in the palm of his hand, becauſe they were not to come to their *Perſian* Kings empty handed, and he had nothing elſe to offer him, he rewarded him, and ſaid, he regarded the Will and not the Gift. *Artaxerxes Mnemon.*

Another having preſented him ſome Fruit of an extraordinary bigneſs, he ſaid, that he that could improve his Fruits ſo well might as well improve his Government, and make a

Strangers. little State become a great one, and thereupon gave him a Government; and yet there are good Gardiners that would make but very ill Governours; though we may truly ſay, that the induſtry of man is like a general Form that is applicable to all things.

He cauſed the Queen to ride thorough the Cities in an open Chariot unvailed, contrary to the Cuſtom of thoſe Countries: That the Faces of their Sovereigns, ſaid he, be no Strangers to the People. In the *Greek* it is to be the more acceſſible.

Being compelled upon a Retreat to eat dry Figs, and Barley bread, his Proviſions having been plundered, Great Gods, ſaid he, what a happineſs have I been hitherto deprived of, thorough too much plenty? That ſhews that where there is the leaſt Cookery, the appetite is the ſooner ſatisfied.

Thus having in an extremity of Thirſt drunk puddled water; he ſaid, he had never drunk any that reliſhed better to him.

He ſaid, to a man that ſpoke ill of him, you have the liberty to ſay what you liſt, and I to do what I liſt. It is a becoming Act to deſpiſe Injuries, when one hath the power to puniſh them.

A raſh young Fellow that belonged to his Court, having had his Coat torn off from his back in hunting, had the inſolence to ask him for his. I give it thee, ſaid he, but with this injunction, never to wear it. To take away the ſcandal of a covetous refuſal, and yet maintain his Dignity, for Monarchs of old wore a peculiar

peculiar Habit, which other People were forbidden to use. Notwithstanding this young giddy-brain'd Nobleman having put it on, he was only pleased to say to him, that a Fool was permitted to wear any Coat. *Strangers.*

His Mother said, That Kings were to be treated with silken Words. For the Ears of great men being ever used to Flatteries, cannot endure to be grated with the plain naked Truth. *Paysatis.*

His Kinsman retiring himself from Court after some disgrace, said, that Kings used their Subjects, as Men do their Counters; sometimes they stand for a great deal, otherwhile but for a little. Sometimes a Counter stands but for one, anon it is 100, and then perhaps it signifies 1000. *Orontus.*

Memnon the General to *Darius*, striking a Soldier who spoke ill of *Alexander*; I took thee to fight against him, said he, not to rail at him. *Memnon.*

The *Egyptian* Kings forbad the Magistrates to obey them in things that were unjust, because Justice proceeded from a higher power than they claimed. *Kings of Egypt.*

A King of *Thracia* broke to pieces several rare Presents of Crystal that were sent him, for fear, said he, lest I should be in passion, when any else should chance to break them. This was rather an Act of a Philosopher, than a King, unless his Passion were apt to exceed the bounds of Reason.

After the battle of *Leuctres*, he said to the *Thebans*, who were proud of their Victory; That Floods rose oftentimes above the natu-

Strangers. ral Currents, but seldome lasted long.

Ida-Thyrse. *Darius* being entred into *Scythia* with a Puissant Army, the King of that Country informed several petty Princes, who were Subjects to that Monarch, that they would do well to destroy the Bridge that he had made over the *Danube*, thereby to hinder his Retreat: But finding they would not do it, he said, they were good Slaves, but very bad Princes.

Attas. Another sent word to *Alexander*'s Father, who resolved to make War upon him; That as the *Macedonians* knew how to fight well; so the *Scythians* knew how to fast long. To intimate they would starve them.

Scilures. Another desirous to demonstrate to his Sons the advantage of their Union, caused a Sheaf of Arrows to be brought, commanded them to break the whole bundle; but when none could possibly do it, he drew them out one by one, and easily snapt them asunder. Thus, said he, so long as you remain linked together, you will be invincible; but seperated you are easily destroyed. The States of *Holland* have since taken a Sheaf of Arrows for the Symbol of their Union.

Hannibal. *Hannibal* inclining to Peace after his Defeat, pulled down a Citizen from the Tribune, who animated the rest to carry on the War, and said to the People who murmur'd at it, Is it not strange that while I who have been a Soldier all my life do counsel you to peace, this Fellow that never knew what a War signifies, should dare to incite you to make War.

The People weeping when they were forced to

to pay the money agreed to give the *Romans*, he fell a laughing, and ſeeing they were aſtoniſhed at him, This is not the time for your Tears, ſaid he, you ſhould have wept when your negligence made you loſe all the advantages of my Victories. Or when they ruined your Fleets and Armies, whoſe loſs was the cauſe of the ruine of *Carthage*. Strangers.

The *Roman* Army being drawn up in Battalia, a Fop came and told him, he found the order of it admirable. It is not their order that I do eſteem ſo admirable, ſaid he, but rather that amongſt ſo great a Number of Men, there is not one ſo great a Sot as thou art. This changed their wonder into laughter.

Antiochus, to whom he had withdrawn himſelf after his Defeat, ſhowing him his Army in Parade, who were all clad moſt Magnificently, asking him, whether that were not enough to ſatisfie the *Romans*: Yes, ſaid he, though they were much more covetous than they are. Meaning their Riches and Plunder, whereas the other meant their Strength.

As ſome were talking of a Peace between the *Carthaginians* and the *Romans*, at the beginning of the War, he ſtamping on the Ground, ſaid, Before that comes to paſs, one or other of theſe Nations muſt be duſt and aſhes. Which was a kind of Prophecy of the Event.

Diſcourſing with *Scipio* in *Aſia*, concerning the great Generals of thoſe Times; he named *Alexander* firſt; then *Pyrrhus*, and himſelf the third, at which the other ſeeming to wonder;

I would

Strangers. I would have put my ſelf in the firſt place, ſaid he, could I have conquered you.

Apprehending he ſhould be delivered up to the *Romans*, he took ſome Poyſon which he carried in a Ring, and ſaid, let us free the *Roman* People from the fears we have put them into for ſo many years. It hath been ſaid of him, that he knew how to conquer, but did not know how to make advantage of his Victories; becauſe he let ſlip his advantage after the Battle of *Cannæ*.

Tigranes. An *Armenian* King ſeeing the *Romans* appear in ſmall Parties, before his Army which was innumerable, ſaid, There were too many of them to be Ambaſſadors, and too few to be Enemies. It muſt be obſerved that the Ancients alway ſent ſeveral together on an Embaſſy.

GREEKS.

Gelon. A King of *Syracuſe* having defeated the *Carthaginians*, would grant them no peace, but upon condition that they ſhould not ſacrifice their Children to *Saturn*. This was the more generous, becauſe the Conqueror herein had no other end but the advantage of the vanquiſhed. However it is eaſie to make an Apophthegm of this, by changing the Action into Speech; which *Plutarch* hath omitted.

When his Soldiers went not to War, he made

made them cultivate the untilled Lands, to keep them, as he said, from idleness, the Mother of Seditions, and make some Recompence for the Spoyls of War. Greeks.

Having occasion for money, he borrowed of his Subjects, and repaid it when the Wars were ended, boasting that by this means he had an unexhaustible Treasure in the Purses of his People.

While the Guests at a Feast took an Instrument turn by turn to make Musick and Mirth, he called for his great Horse, and began to manage it before them, to intimate that a Prince even in times of Peace should make it his Exercise and Meditation to prepare against a War.

A Curtezan having reproached him for his stinking breath, he chid his Wife for not giving him notice of it, that he might have sought a remedy; but she replied, That she thought all men had been so, having never conversed with any one but himself. The *Grecian* Dames had no frequent conversation with men, being never admitted at Feasts and Publick Meetings with their Husbands: Whereas the *Romans* had the same Liberty as the Ladies here with us. *Plutarch* attributes this Apophthegme to the Princes Wife that follows. *Gelon's* Wife.

Hieron said, That he was always at leasure to hear those that would tell him the Truth, and thereby banished all Flatterers, and became of easie access to honest People. *Hieron.*

He said likewise that those that discovered Secrets did not only offend those that had entrusted them; but also those to whom they were

Greeks. were revealed: For when we would not have a thing known, we do not only hate thoſe that publiſh it, but thoſe that are made acquainted with it likewiſe.

Epicarmus. He condemned a Poet to make ſatisfaction for having ſpoken ſomewhat too freely before the Queen; and indeed it was an inſolent Fellow, for having once invited him to dinner at a Sacrifice, he told him, you would not invite me to that you made the other day, hinting the execution of ſome great men. Theſe indiſcreet Sallies of the Tongue, produce more hurt to thoſe that ſpeak them, then they do good to them they are addreſſed to.

Denys the Tyrant. *Denys* the Tyrant beſieged in his Palace by a ſeditious Multitude, cried out, ſeeing an Oxe knocked down at one blow; who would not venture ſo frail a thing as life is, for an Empire?

His Son having violated a Woman of Quality, he asked him in paſſion, if ever he had ſeen him do the like? That's becauſe you were not born Son of a King, anſwered he. You will never be the Father of one replied he, if you continue theſe inſolencies. His Prediction was verified, for his Son was diſpoſſeſſed. Theſe are two excellent Apophthegmes in one.

Seeing in his Son's Chamber one day a great many Veſſels of Gold and Silver, which he had beſtowed upon him; Thou art not worthy to Reign, ſaid he, ſince thou haſt not been able to make Friends of theſe things all this while.

His Subjects complaining of a Tax, he increaſed it ſo much, that they laughed at the impoſſibility;

impoſſibility; 'Tis enough, ſaid he, for this ſhews they have no more to loſe. Otherwiſe they durſt not have derided him. Greeks.

He ſaid to his Mother, who had a mind to marry again in her extream old age; That Princes were able to alter the Civil Laws, but not the Laws of Nature.

He ſeverely puniſhed thoſe that robbed on the High-ways, but pardoned ſuch as pilfered Cloaks in the Night time, to compel his Subjects to keep good hours and avoid debauchery. In the Greek it is, that ſtole Cloaths, either at the bathing places or elſewhere.

Some body beſeeching him to beſtow a Talent upon him, and to pretend that he had learned the Secret of him to diſcover all manner of Conſpiracies; He cried out aloud, 'Tis a moſt important Secret, and beſtowed the Talent upon him.

Another deſiring to converſe with him, asked him whether he had nothing to do? God defend, ſaid he, there being nothing ſo inſupportable as Idleneſs. Others there are that think nothing ſo pleaſing, but we muſt diſtinguiſh; one may deſire to have Leaſure, but Idleneſs is to be hated. It is a common thing to ask what ſhall we do to paſs away the time?

Having been informed that two ſeveral Perſons had ſpoken ill of him at time of a debauch; he invited them to Supper, and obſerving that one of them was very indiſcreet and wild, and the other very reſerved, He ſaid, that he forgave the firſt, as having committed

Greeks. mitted the fault by the frailty and lightneſs of humour; and cauſed the other to be put to death, as guilty.

One of his Subjects having concealed a Sum of Money, he cauſed it to be taken from him, but being made acquainted that he had purchaſed a piece of Ground with the remainder; he reſtored it to him again, becauſe he knows how to improve it, ſaid he.

He ſaid, a Prince ought not only to be aware of his Enemies, but of his Friends. It is becauſe thoſe that have the eaſieſt acceſs, may the moſt eaſily deſtroy. But this is trulier ſpoken of a Tyrant, than a lawful Sovereign.

As a Herauld, at a Sacrifice, wiſhed him, according to their Cuſtom, a long Reign; do not, ſaid he, increaſe the rigour of Tyranny, by endeavouring to make it Eternal.

A man condemned to death found a Friend ſo reſolute as to be bound for him, that he might have time to go abroad, and ſettle his Affairs in order, and having ſurrendred himſelf again, *Denys* the Tyrant, admiring the confidence and reſolution of the one, and the faithfulneſs of the other, pardoned the criminal, And for recompence, I only deſire of you, ſaid he, to be received as the third in your Bond of Amity.

Polyxene. Accuſing his Siſter for having contrived her Husbands eſcape. Do you believe me to be, ſaid ſhe, of ſo mean a Spirit, as that I would not have ſtollen away my ſelf from thy Tyranny, had it been in my power.

Denys the Tyrant the younger. His Son ſaid, he entertained men of Learning,

ing, not for any esteem that he had for them, but for the esteem he gained thereby from others. Greeks.

A Grammarian finding fault with his Dialect; There is more to be objected against your Actions, who dare controul a Tyrant even in his own house.

Being driven from his Kingdom, it was asked him, what advantage *Plato* and his Philosophy was to him? They have enabled me to undergo with more patience, replied he, so great a Revolution. Of a King he became a School-master at *Corinth*.

Some body having reproached him, that from being a King he was become a private man; whereas his Father from a private Person had attained to be King. My Father, said he, made himself a King when they were wearied with Popular Government, and I lost my Crown when they began to hate Monarchy. Which is one great reason of the divers changes that happens in Governments. Another time, he replied; My Father left me his Kingdom, but not his Fortune.

Agathocles, from a Potter's Son, becoming King of *Sicily*, caused every day some earthen Ware to be served at his Table; That he might not forget, as he said, his former condition, and incite others to vertue by his Example. *Agathocles.*

Dion having heard that some of his Friends conspired against him: It is better to dye once, said he, than to be troubled always to guard ones self both against ones Friends, and ones Enemies. *Dion.*

After

Greeks. After his Exile, seeing his People murmur because they made him wait too long at a great man's Gate; he said it was not the fault of great Men, but of Greatness. Because of the multitude of business which does so much overwhelm them.

Archelaus. A King of *Macedon* refused to give a Golden Cup to one of his Courtiers, and bestowed it upon *Euripides*; and as the other wondred at it, It is because he is as worthy to have it without asking for it, as you to beg it, and go without it. Because of the Modesty of the one, and the Insolence of the other.

His Courtiers murmuring, because some had thrown water upon him as he passed along the Streets: How can those offend me, said he, when they never thought on me? The Greek expression is, That it was not him they had offended; but the man they mistook him for. But it is like it was done without any design, and that they neither intended it for him, or any other.

Philip. *Philip* of *Macedon*, as illustrious for his Wit, as for his Virtue and Fortune, rallying one day with the *Athenians* for that they every year elected ten Generals, told them they were very happy in finding so many men fit to be Commanders over Armies, whereas in all his life he could find but one, which was *Parmenion*. Every Tribune chose his General, to prevent them from usurping over the other. In other respects there is nothing so pernicious as so many Generals; but they know not who to confide in, in a Common-wealth.

Having

Having received Accounts of three ſeveral good tydings in one day: O Fortune, ſaid he, Send me ſome little misfortune to allay ſo great happineſs. The good tydings were, the gaining of a Battle, the birth of a Son, and the winning of a Prize at the Olimpique Games. Greeks.

Being counſelled to place Garriſons in the *Grecian* Cities he had taken, I had rather ſaid he, keep them in their duty by love then through fear, and be beloved all my life, then be feared for a while. Fear laſts no longer then while the dread is upon them, whereas Love continues both in good and ill fortune.

His Courtiers adviſing him to baniſh one that had ſpoken ill of him: That were well indeed ſaid he, to make him go and report the ſame things all the World over. There is nothing can be more prudent then for a man of judgment to find methods to prevent others from doing him miſchief.

Another time endeavouring to oblige him to chaſtize a man of quality for the ſame Fact, we muſt firſt, ſaid he, conſider whether we have not given him juſt cauſe; and being informed that he was in ſome want, and had received no kindneſs or ſupply from Court; he beſtowed ſome Favours: which made him turn his railing into praiſes, and begot another moſt excellent ſaying from that Prince. That it was in a Kings Power to make himſelf be either beloved or hated.

He alſo ſaid, That he was obliged to the *Athenian* Orators, for giving him occaſion to

Greeks. correct his faults, by their often reproaching him of them. Which is another excellent Leſſon for Princes to reform their Conduct, inſtead of being in wrath with thoſe that proclaim their Failings.

After the Battle of *Charonea*, as ſome were counſelling him to put all the *Athenian* Priſoners to the Sword, and deſtroy their City, he ſaid, he would not loſe the Theatre of his Glory. Either becauſe they would celebrate his Clemency, or exerciſe his Valour.

He would have encamped in a place of great advantage for ſtrength; when they brought him word the Country was deſtitute of all Forage: What a trouble it is, cried he, that the General of an Army muſt not only take care for his Men, but for Beaſts? The Prince of *Orange* ſaid to this ſame purpoſe, That War was a Monſter, which began to be formed by the Belly, becauſe of the regard that muſt be had above and before all other things for the ſubſiſtance of their Troops.

And indeed it was ſaid that it was not he, but his mony that conquered *Greece*.

Having been told that a Caſtle which he deſigned to attaque was impregnable, he asked whether an Aſs laden with Gold might not get in. This is particularly true in a Civil War, where many change Party for Intereſt, and ſo are the more eaſily corrupted.

He bid *Alexander* gain the affections of the *Macedonians*, whilſt he was not their Maſter, for when he was ſo, they would love him no longer, becauſe of the Taxes and other ſeverities of Monarchies, which makes Princes become hateful, beſides that it is natural not to love ones Maſter.

He

My *Valet de Chambre*, ſaid he, knows the contrary full well. Greeks.

A Flatterer telling him, that the Will of a King was the Rule of Juſtice; Say rather that Juſtice is the Rule to the Will of Kings, replied he.

His Brother deſiring he would in private determine a cauſe he was concerned in: It were better it ſhould be before the whole World, replied he, to demonſtrate I will do nothing unjuſtly.

Incamping in the Winter time, in a place that was inconvenient, he ſaid, to ſome Soldiers whom he over-heard murmuring near his Tent. Go farther off and complain, leaſt I be obliged to puniſh you.

He ſaid, to one that made a harrangue to him in a bombaſt flattering ſtile; Art thou not aſhamed to ſpeak to me as if I were a Fool?

A Cynique begging a Dragm of him; That's too little for a King to beſtow, ſaid he; and when the other had deſired him then to give him a Talent; That's too much, ſaid he, for a Cynique to receive. The *Medium* had been to give more than the firſt, leſs than the laſt. A piece of about ſeven pence. Two hundred Guineys.

His followers counſelling him to put a Garriſon into *Athens*, to be a Bridle to *Greece*, he anſwered, There could be no ſtronger Garriſon than the affection of the People.

Pyrrhus challenging him to come down from the Mountains, and he would give him battle, he ſaid, he made War as his own Judgment guided him, and not as his Enemy would have him; and that if *Pyrrhus* were weary of his life,

Greeks. life, there were a thouſand ways to death. Another, on the like occaſion ſaid; If he be ſo great a Captain, let him force me to come down. Notwithſtanding he affirmed that *Pyrrhus* would be the greateſt Soldier of his time, if he lived to mature Age.

In the height of his Conqueſts, ſome body having dedicated a Treatiſe of Juſtice to him; This is very proper to him, ſaid he, while I am uſurping the Rights of other men.

His Son at his return from hunting, coming and embracing him while he was giving Audience to ſome Ambaſſadors: Tell this, ſaid he, to thoſe that ſent you hither. There being nothing that can better eſtabliſh a Throne, than the mutual love of the Royal Family.

His Son *Aleione* being very harebrain'd, was killed in a Fight; This happ'ned ſomewhat later, ſaid he, than I expected, or, than he deſired.

He ſaid, to another that ſhewed himſelf very proud, do you not know that Royalty is but a brave ſlavery; and another time, That if one knew the weight of a Crown, they would be afraid to ſet it on their heads. In the Greek it is, they would not vouchſafe to take it off from the ground.

Demetrius. *Antigonus* having dream't, that *Mithridates* had reaped a golden Harveſt, reſolved to make him away, and communicated it to his Son *Demetrius*, after he had made him promiſe not to divulge a word of it. But *Demetrius* who loved *Mithridates*, led him out immediately to walk upon the Sea Sands, and wrote thereon with

with the point of a Javelin, Begone, *Mithridates*; ſo that he made his eſcape to *Pontus*, where he was choſen King. If equivocations are at any time lawful, 'tis in ſuch caſes where a man's life is concerned. Greeks.

The *Rhodians*, having intreated him to preſerve a Picture of *Protogenes*, which he had taken in their Suburbs, he ſaid, he would keep it as inviolably as his Fathers.

Having taken the *Athenians* by Famine, he cauſed them to be aſſembled in their Publick Place for Spectacles, where while they dreaded ſome exemplary puniſhment for their revolt, he told them, That he beſtowed five thouſand meaſures of Corn upon them to relieve their miſery; and happ'ning to pronounce ſome word amiſs at the ſame inſtant, and the People reproving him for it openly, he added, and I will give you as much more, for your good Inſtruction. Many would have been angry at ſuch a publick reproof, and have recalled his Guift, inſtead of increaſing it; ſo that this is an Example of Clemency, of Liberality, and a greatneſs of courage.

It was ſaid of his warlike Engines, in which he was very intelligent, That they begot admiration amongſt his Friends and aſtoniſhment in his Enemies.

Demetrius being taken by *Seleucus* ſent word to his Son, that he ſhould give no credit to his Letters; But that young Prince was ſo ſenſibly concerned for the impriſonment of his Father; that he wrote to *Seleucus* with more Generoſity than Prudence, that if he would ſet him free, *Antigonus*,

Greeks. he would ſurrender both his Perſon and Dominions into his power.

His Pilot telling him, juſt at the beginning of a fight, that the Enemy was ſtronger than he; For how many do you reckon me, ſaid he.

A Soldier deſiring the ſame allowances which one had, who had done eminent Service: It was not the recompence of his Family, but his Valour, ſaid he, and refuſed him.

Zeno, whom he eſteemed above all the Philoſophers, being dead, he ſaid, He had loſt the Witneſs of his Actions, and the Theatre of his Glory.

Lyſimachus. *Lyſimachus* being conſtrained to give up himſelf, and his whole Army, for want of water; cried out, having drank, great Gods, for what a ſmall matter I have loſt my Liberty and Country!

Antipater. *Antipater* having heard of the Murther of *Parmenion*; If he were guilty, ſaid he, in whom ſhall Princes confide? and if he were innocent, where is the Prince we can confide in?

He ſaid of *Demades* and *Phocion*, That he had two Friends of a direct contrary humour, for he could never ſatisfie the one, nor ever get the other to accept of any thing.

Antiochus. *Antiochus* ſent his Letters into all Parts, at his firſt acceſſion to the Empire; That if there came any Orders from him contrary to the Laws, they ſhould not obey them. He likewiſe withdrew himſelf from *Epheſus*, fearing the great Beauty of *Diana*'s Prieſteſs ſhould tempt him to violate her.

Antiochus

doubted of Juſtice, he ſaid, I would not truſt my own Mother, where my life is concerned, for fear leſt by a miſtake ſhe ſhould take the black Bean for the white; the firſt being the token of condemnation, the other of abſolution. Greeks.

Being informed that they had condemned him to death; I will make them know, ſaid he, that I will live yet, and going over to the Enemy, was the occaſion of many troubles to the State.

Applying himſelf to Eloquence, inſtead of Muſick, which was in Vogue in thoſe Days: Let thoſe ſing, ſaid he, that cannot ſpeak.

The General *Lamachus* chiding an Officer who had failed in his Duty, when the other aſſured him, he would do ſo no more; War, ſaid he, allows no time for repentance. *Lamachus.*

Iphicrates fortifying his Camp in a place where there was no appearance of danger, ſaid, to thoſe that wondred at it; 'Tis an ill excuſe for a General to ſay, I did not imagine it. *Iphicrates.*

He was wont to ſay, that an Army was to be formed like a Human Creature, and ought to have the main Body compoſed of Foot well armed, and the Wings lightly armed, the Cavalry for Legs that they might run every where upon occaſion, and a good General for its Head.

Taking great care to range his men well in his Service againſt the *Barbarians*; It is becauſe I fear nothing ſo much, ſaid he, as that they will not know that I am here, to aſtoniſh them by his Preſence, and Reputation.

Being

Greeks. Being haled to Juſtice in a time of War; Unhappy man, ſaid he, to his Accuſer, thus to oblige my Citizens to ſit in Judgment upon me, inſtead of marching under my Conduct againſt the Enemy.

He ſaid, it was neceſſary to excite the Soldiers to the love of Money and Pleaſures, becauſe that made them have the more courage to gain wherewith to ſatisfie their deſires.

A Sot of a good extraction reproaching him of the meanneſs of his Birth; I ſhall be the firſt of my Race, ſaid he, and you the laſt of yours.

An Orator bawling out to him in an Aſſembly; What art thou, to ſhew this Vanity? and proceeding to a tedious enumeration of all the Offices in an Army: I am none of all theſe, ſaid he, but him that commands them all.

Timotheus. Some that envied the Glory of *Timotheus*, having painted him ſleeping with a ——— in his hand, where the Cities came and were taken: If I take Cities ſleeping, ſaid he, what cannot I do when awake? 'Tis the mark of a good Apophthegm to retort their own Argument upon them.

He called money the Soul and Blood of civil Life, and ſaid, that thoſe that were deprived of it, were like the dead, without action.

Or, were not ſubject to be repented of. That thoſe that were not contented with any thing, thought nothing diſhoneſt.

He ſaid, to *Plato* who had entertained him, That ſuch Feaſts as his, were not only pleaſing on the ſame day they were made, but the next day alſo: Becauſe of the loathing that follows others.

A

A General glorying in his Wounds, he ſaid; I ſhould be aſhamed, to have been wounded in your place: To ſhew that a General ought not to hazard himſelf too confidently, his whole Army depending on his ſafety. In the Greek it is, when I commanded the Army, I was aſhamed that a Dart fell too near me. Greeks.

Some body ſaying that *Cares* was a good General; Not ſo, replied he, but a good Soldidier. To hint that he wanted the qualifications for a Commander.

Chabrias affirmed, the fitteſt to command, were thoſe that beſt knew the Enemy. *Chabrias.*

He likewiſe acknowledged, That he eſteemed more an Army of Deer, commanded by a Lion, than an Army of Lions, commanded by a Deer, to ſhew of what importance a good General is, not ſo much for Valour as for Conduct and Diſcipline. Or, a Hare.

Hegeſipus, animating the *Athenians* againſt *Philip* of *Macedon*; We ſhall draw great plagues upon our ſelves, ſaid one, if thou art believed; and much greater yet, replied he, if I am not believed, meaning their ſlavery. *Hegeſipus.*

Pytheas offered to harangue in publick, to prevent their allowing divine honours to *Alexander*, when ſome, crying out, you are too young: Him whom you would make a God, replied he, is younger yet than my ſelf. *Pytheas.*

Phocion ſeeming to ſtudy in an Aſſembly, they asked him the reaſon: I am thinking, ſaid he, whether I cannot leave out ſomething of what I have to ſay to the *Athenians*. the ſhorteſt Speeches being the beſt. *Phocion.*

Greeks. The Oracle having anſwered, That there was a man in the City that found fault with every thing: Do you trouble your heads about that Sirs, ſaid he, 'tis I that cannot approve of any thing that is done here.

The People, one day, ſeeming to applaud what he had ſpoken to them, he asked, whether he had not let ſlip ſome fooliſh word or other, ſo much did he ſuſpect their approbation.

The *Athenians* going about to get a voluntary Contribution towards their Sacrifices; It were a ſhame, if I ſhould give you any thing, and not pay this man, ſaid he, ſhewing his Creditor.

The People will murther thee, if ever they grow into fury, ſaid *Demoſthenes* to him; and thee when they recover their reaſon again, ſaid *Phocion*.

That Orator exclaiming againſt *Alexander*, who was falling like a torrent upon *Thebes*; Miſerable man, ſaid he to him, to exaſperate a young diſcontented Prince againſt thy Country, who has his Sword in hand.

Beholding an Army of Soldiers that were too gawdily cloathed, he ſaid they were fit for a Show, but not for a Fight.

His Friends adviſing him to forbear giving a Viſit to a vicious Raſcal in Priſon, who intreated him to come; Where can I better go to ſee ſuch an ill man, ſaid he, than in a Priſon; being glad he was there.

The *Athenians* railing againſt thoſe of *Byzantium*, who would not admit their Soldiers:

'Tis

'Tis not thoſe Allies are to be blamed for their ſuſpicion: but your Generals that gave them cauſe for it; and being elected in the ſtead of him that commanded before, they were received without any difficulty. Greeks.

Obſerving a Soldier who was advanced out of his rank, return nimbly into his place upon ſight of the Enemy, he told him, chidingly, That he could neither keep the place his Captain had given him, nor that he had taken himſelf.

The Ambaſſadours of *Alexander*, bringing him a Preſent from their Maſter, he asked them, wherefore he ſent that preſent to him only? It is becauſe he finds you an honeſter man than the reſt, ſaid they; let him give me leave to be ſo ſtill, replied he, becauſe Preſents corrupt us.

The People making ſome ſcruple of ſending ſome Gallies to that Prince which he required of them; I muſt adviſe you, Sirs, ſaid he, either to be the ſtrongeſt, or be Friends with thoſe that are ſo.

Upon the news of his death, the Orators calling aloud to take up Arms; If he be dead, ſaid he, to day, he will be dead likewiſe to morrow, without all this great haſte of taking up your Arms.

An Orator having perſwaded the City to a War by very ſpecious pretences and fair hopes, he told them; Thoſe fine Speeches were like Cypreſs-Trees which are lofty and beautiful, but yield no Fruit.

Their firſt ſucceſs proving favourable, the

Greeks. People asked him, if he were not joyful; Yes, ſaid he, but I do not repent of what I ſaid.

The *Macedonians* being come into the Country with their Forces, he went forth againſt them with all the ſtrength of their Youth, and finding every one would needs give him counſel: Great Gods, ſaid he, what a many Captains, and how few Soldiers? It appears by this, and by *Thucydides*, that there is no People reſembles the *French*, ſo much as the *Athenians*.

A while after the *Athenians* having been deſeated and compelled to receive a Garriſon, when he who commanded would needs make him a Preſent; I refuſed *Alexander*'s Gifts, ſaid he, and added upon a juſter occaſion.

Antipater endeavouring to oblige him to ſomething againſt his Will, he told him, One cannot be both a Friend, and a Flatterer.

The People having made choice of him for their General, he made Proclamation, that all ſhould take up Arms, not excepting thoſe of Sixty years of Age; and theſe alledging they were exempted by the Laws; and yet they do not exempt me, ſaid he, who am above Fourſcore.

A corpulent man perſwading them to War againſt his Opinion, and being conſtrained to drink ſeveral times, becauſe of the heat; What will this man do in a Battle, ſaid he, who ſweats ſo much with talking only.

Being condemned to death with his Party; as he went to Execution in the midſt of their Lamentations, without a word ſpeaking, a Raſcal

Raſcal came and ſpit in his Face: Take hence that inſolent fellow, ſaid he, without being otherwiſe moved; and it had been obſerved, that he was never ſeen to laugh or cry. Some will affirm that he ſaid, How ill favour'dly that Fellow gapes, or ſneezes, and attributes it to *Ariſtides*. Greeks.

A wicked wretch deſpairing to dye at the ſame time; Are you not happy, ſaid he, to dye in Company with an honeſt man.

Being ready to take the poyſon, ſome body asking him, if he would ſay nothing to his Son? Let him never deſire to revenge my death, replied he.

He ſaid, It was better ſleeping in peace on the Earth, than lying unquiet on a ſoft bed.

That we muſt do our Duty, and all the reſt was nothing.

That it was difficult to act ſeveral Parts.

That we muſt promiſe little, and perform it; but we do the quite contrary.

That when one eats more than one ſhould, One hath more Diſeaſes than can be cured.

That he left his Son Eſtate enough, if he were wiſe, and if he were not ſo, all that could be left him would ſignifie nothing.

Nicoſtrates, General of the *Argiens*, ſaid to King *Archidamus*, who ſollicited him to do ſomewhat that was unjuſt; You are not of the Race of *Hercules*, who travelled over the whole World to puniſh the wicked, ſince you endeavour to corrupt the good. *Nicoſtrates.*

Epaminondas acquitted himſelf very well in an employment put upon him, though it was *Epaminondas.*

Greeks. an Office beneath him, and ſaid in his own defence; It was the man that made the Office conſiderable, and not the Office the man.

He would not allow for ſo much Oyl, in an account brought him for a Feaſt; Becauſe, ſaid he, it is impoſſible that we ſhould have eaten ſo much and not be ſick with it.

He withdrew from a ſacrificing Feaſt, becauſe of the great Pomp and Splendor, ſaying, they called me to a Sacrifice, and I meet with a debauch.

Walking very penſively one time, when all the City was rejoycing he told thoſe that asked him the reaſon of it; I am ſad, that you may take your fill of Mirth.

He would not render up a Criminal to *Pelopidas*, but did it to a Curtizan, giving this reaſon, that it was a fit Preſent for a Curtizan, but not for the General of an Army.

The *Lacedemonians* having declared War againſt *Thebes*, having gotten divers Oracles, ſome favourable, others not, he put them ſome on one ſide of the Chair, others on the other hand, and ſaid; If you behave your ſelves well, theſe are for you, ſhewing them the good ones, if not you muſt expect the others: Like a good Politician, he makes our good or evil Fortune depend on our Actions, not our Actions on them.

It hapning to thunder extraordinarily, whilſt he was marching an Army, ſome having inquired of him what that ſignified; That our Enemies are aſtoniſhed, replied he, and ſhewed where they had entrenched themſelves upon

upon the Hills, like men that were afraid; or, on diſadvantageous ground, like People that knew not what they did. Greeks.

He owned that the Battle of *Levetres* did not pleaſe him ſo much for its importance, as for the having gained it in his Father and Mothers life time.

Appearing melancholy and thoughtful the next day, againſt his wonted Cuſtom, asking him the reaſon; It is to allay, replied he, the exceſs of Joy I felt yeſterday.

The General of *Theſſaly* having ſent two thouſand Crowns to him, to defray the expence of an Enterprize which they had contrived together, as knowing that he was very poor; he quarrelled at him for it, as if he would have corrupted him, and ſatisfied himſelf with borrawing ſome ſmall matter of a Friend of his for that purpoſe. Thirty or forty Shillings.

He refuſed *Darius* his Preſents with the ſame Moderation, ſaying, he ought not to do it, if he deſired nothing but what was juſt from him; if not, all the Riches he had could not corrupt him: Or, it is to no purpoſe if he be our Friend, if not, I can never be his; but this is to be found elſewhere.

Being informed that a Soldier had enriched himſelf by the ranſom of a Priſoner: You are now too wealthy, ſaid he, to be a Soldier, go and ſet up a Tavern in ſome good City. As a Soldier too much at eaſe is not fit for the War.

Talking how the *Athenians* were entred into *Peloponeſe*, excellently well armed: A good

Greeks. Muſician, ſays he, never dreads to meet another, provided with a good Inſtrument.

So ſoon as he was Director of *Beotia*, he bid the *Thebans* furbiſh their Weapons, becauſe he intended to make uſe of them, and not let them ruſt in idleneſs; and ſome adviſing them to live in peace, he ſaid, that under that fair pretence they deſigned to impoſe the greateſt ſlavery upon them.

He called his Country the Theatre of War, and ſaid, it could not be defended unleſs they always had the Sword in hand.

Some comparing him to *Agamemnon*, ſaid he, That Prince was ten years taking of one Town, and I for my part have ſet free all *Greece* in one days time, by the Battle of *Leuctres*.

He patiently endured the ill humour of the *Thebans*, and ſaid, that one muſt no more take revenge of ones Country, than of ones Father. Likewiſe he affirmed the nobleſt death was to dye for ones Country, and obtained what he commended.

A Rich man refuſing to lend a Friend of his money, who was in neceſſity: Art not thou aſhamed, ſaid he, to deny aſſiſtance to a good man? It is not juſt ſo in the Original, but I have put it thus to make it better, for in an Apophthegm it is not ſo material for the truth, as the force of the expreſſion.

It being controverted who was the greateſt Captain, he, or ſome other: Stay till our deaths, ſaid he, to judge aright; becauſe, one overſight does ſometimes forfeit all their reputation.

Being

Being brought to judgment with his Col- Greeks.
legues for having kept the command of the Army four Months after his time was expired; he ordered them to lay all the fault upon him, and preſenting himſelf at the day appointed: I am the ſole Author, ſaid he, of the Crime charged upon us, and do not refuſe to dye, provided they add to the ſentence, That I am condemned to death for having ſet *Greece* at liberty, and made my ingrateful Country triumphant over the *Lacedemonians*, ever till now invincible. This aſſurance did ſo aſtoniſh his Judges, that they withdrew, without daring to put it to the Vote. He added, that no Arguments were capable of juſtifying them, if what they had done would not ſuffice, becauſe Deeds are better then Words, how pompous ſoever they could be. This ſerves to ſhew us, that we muſt not juggle with the Actions of great men, nor examine them by the ſtrictneſs of Law.

Being wounded to death at the Battle of *Mantiniea*, hearing that ſuch as had been able to take the Command of the Army were all ſlain in the Fight, he adviſed them to make a Peace, ſince there were none left fit to carry on the War, and the Event proved that he was in the right.

He would not ſuffer them to draw the Weapon out of his Wound, till he was aſſured, he had gained the Victory, and finding they had ſaved his Buckler, he told them, He dyed contentedly, to live eternally in the memories of men.

Some

Greeks. Some attribute to him, the killing a Sentinal whom he ſurprized aſleep, ſaying, by way of excuſe, I left him as I found him.

Pelopidas. *Pelopidas* took no great care to enrich himſelf, and when his Friends put him in mind that money was neceſſary; Yes indeed, ſaid he, to that man there, ſhewing them a poor Cripple.

Going to the Wars, his Wife recommended to him the care of his own Perſon; Give that caution, to others, ſaid he, for it belongs to me who am their Chief to have a care of theirs.

Reproaching the perfidiouſneſs of a Tyrant, who had betrayed him: Thou haſt a great deſire to dye, ſaid the Tyrant to him; Yes, replied he, to beſtow vengeance, becauſe it would enrage the *Thebane.*

The Tyrant's Wife being come to ſee him in Perſon, and bemoaning his misfortune: Thou art more to be pitied, ſaid he, for ſuffering a Tyrant to be thy Husband.

When he was ſet at Liberty, he ſaid, He owed this obligation to the Tyrant, that he had made him know by experience, the fear of death could not terrifie him.

His Soldiers crying out in a Battle, that the Enemies were numerous: The better, ſaid he, we ſhall kill the more. Another ſaid, we mow hay beſt, when it is thickeſt.

Parmenion. *Parmenion* obſerving one day, the Ambaſſadors from *Greece*, murmured becauſe *Philip* of *Macedon* made them wait too long for an Audience. Do not wonder Sirs, ſaid he, that he ſleeps while you are waking, for he was wake whilſt

whilſt you ſlept. This was becauſe they had let him take his advantage, during their Diviſions. This is one of the Nobleſt Apophthegms, becauſe it bears two compleat Sences, and both very true, the one Literal, the other Allegorical. Greeks.

Demoſthenes obſerved of *Phocion:* that he deſtroyed by his reaſoning; all that ever he ſet up by his Eloquence. He called him the hatchet of his Speeches. *Demoſthenes.*

He told the *Athenians* who would oblige him to accuſe one unjuſtly; That he ſhould ever adviſe them to what was juſt, though they diſapproved it; but he would never do any unjuſt thing, though they ſhould command it.

He had written on his Buckler, To good Fortune, and having caſt it away to ſave himſelf, he ſaid; That his death would have been of no Service to his Country, but his life might ſome other time be of great Service to him. I would not inſert, That he that flies may fight again, which is but a Proverb.

Alexander would grant no pardon to the *Athenians*, till they delivered up ten of their Citizens to be named by him, amongſt which he was one; Whereupon he ſaid, That the Wolves were once for making a Peace with the Sheep, provided they would ſurrender up the Shepherd's Dog.

Endeavouring to ſave himſelf after his Condemnation, being encouraged by one that held with the oppoſite Party; Where ſhall I find, ſaid he, a Friend, that is worth ſuch an Enemy.

A Courtizan demanping ten Drachmes for one

Greeks. one Night's Pleaſure; I will not, ſaid he, buy my Repentance ſo dear.

Being obliged in a conteſt with another, who could rail moſt, he ſaid, this was a Combat wherein the Victor muſt needs be the worſt man. The greateſt Slanderer.

He told a young man that talked too much, That a wiſe man ſpake but ſparingly, and that Nature had furniſhed us with but one Tongue and two Ears, to teach us that we ought to hear twice as much as we ſpeak. Another time, he ſaid, how comes it that he that taught thee to ſpeak, did not teach thee likewiſe to hold thy peace.

Of a Covetous Wretch, he ſaid, that for want of knowing how to live in his life time, he would leave a livelihood to others after his Death.

That there was nothing more eaſie than to deceive ones ſelf, being ſoon perſwaded to what we like.

That Slander was eaſily fixed; but time would diſcover the Fraud of it.

That he had ſpent more Oyl than Wine in attaining to be an Orator, by Study and Sobriety.

That nothing was more harſh to honeſt People than not to be allowed the liberty of ſpeaking their minds.

That it was difficult to pleaſe a Multitude, when one commanded a Multitude.

That what we had in us of the Image of God, was the love of Truth and Juſtice.

That if we did but know what we muſt ſuf-

fer

fer from the People, we ſhould never deſire to meddle with the Government. Greeks.

That his return was ſo much more glorious than that of *Alcibiades*, by how much it was better to obtain it by way of perſwaſion, than by force of Arms.

That he neglected his Eſtate to cultivate his Knowledge, becauſe it was his Knowledge acquired him his Eſtate.

That he converſed with ill People, as Phyſicians do with the diſeaſed, and that the beſt Phyſician was he that cured the incurable; That is to ſay, ſuch as no others could cure.

That the Law is the Soul of a State, becauſe it ſubſiſts thereby.

Demetrius Phalereus counſelled King *Ptolomy* to read Hiſtory, to learn, as he ſaid, ſeveral things that no body dares tell you. *Demetrius Phalereus.*

Becoming acquainted with the Philoſopher *Crates*, during his retirement at *Thebes*, he curſed his Affairs that had robbed him ſo long a time of the Knowledge of that great man.

The *Athenians* having pulled down his Statues; they have not, ſaid he, plucked down thoſe Virtues that cauſed them to be erected.

He ſaid, we muſt not wonder if Riches were blind; ſince Fortune who beſtowed them, was ſo too.

That Eloquence had as much power in Peace, as force hath in War.

That real Friends while Fortune ſmiles do expect to be intreated; but they are forward to proffer themſelves when ſhe frowns.

His Counſel to young People, that they might

Greeks. might not miſtake themſelves, was, to reſpect their Parents at home, Strangers abroad, and themſelves when alone.

ROMANS.

Manius Curius. *Manius Curius* his Soldiers complained to him, that he had not given them Lands enough in the conquered Countries: God defend, ſaid he, but that a *Roman* ſhould believe he hath enough, when it is enough to maintain him. And himſelf was ſatisfied with a Soldiers ſhare. They allotted Portions to the *Veterans* for their Habitation.

He returned thoſe Preſents offered him by the *Samnites*, with theſe Words; That thoſe who were contented with a little, had no need of Riches, and that he was more pleaſed to command over them that poſſeſſed Riches, than to poſſeſs them himſelf. Others ſay, he replied, That whilſt he could command himſelf, he ſhould never want, and attribute it to him that follows: However he was found making his own pot boil.

Fabricius. *Fabricius* hearing they had loſt the Battle againſt *Pyrrhus*; 'Tis not the *Greeks*, ſaid he, that have vanquiſhed the *Romans*, but *Pyrrhus* that hath beaten our Generals, Becauſe he was a great Captain.

Being deputed to him to ranſom the Priſoners,

ners, he refuſed his Preſents, and having with deſign to fright him cauſed a huge Elephant appear juſt behind him: Thy Gold, ſaid he, could not tempt me yeſterday, nor thy Elephant terrifie me to day. Romans:

That Prince promiſing, if he would ſtay with him, to make him the greateſt he had; I fear, ſaid he, if your Subjects had once taſted of my Government, they would obey you no longer.

Pyrrhus's Phyſician, having proffered to Poyſon his Maſter, he ſent the Letter to himſelf with this Caution, at another time he ſhould make a better choice of a Friend and an Enemy.

For this favour *Pyrrhus* having ſent him back all his Priſoners, he would accept of them, but on condition to ſend him a like number for them; and ſaid, that it was neither for love, nor fear, that he had diſcovered that Treaſon, but becauſe the *Romans* never revenged themſelves of their Enemies but by open force.

Martius Coriolanus, being Victorious, was adviſed to repoſe himſelf, who replied, that Victory took away all wearineſs; and refuſed thoſe Preſents they offered as a recompence of his Valour, Vertue being above all Reward. He would therefore only accept of ſome marks of Honour, and the Liberty of a Priſoner that was his Friend. The ſame is related of a *Roman* Knight. *Martius Coriolanus.*

His Mother coming to him, whilſt he held *Rome* beſieged, would not ſalute him, till he declared whether he did it as a Friend, or an Enemy, *Veturia.*

Romans. my, and obliged him to raiſe the Seige.

Manlius Torquatus.

Manlius told the *Romans*, who would make him Conſul, that he could not bear with their Faults, nor they with his Severity.

The Senate having ſent him the Complaints that were brought in againſt his Son, he ſpent two days in the Examination, and pronounced this Sentence on the third: Seeing my Son is guilty of Concuſſion (or Extortion) I forbid him my Houſe, and the Republick, and command him to depart immediately. The Son ſtrangled himſelf in the Night, and the Father would not be at his Funeral.

Fabius Maximus.

Fabius Maximus encamped always in places very advantageous, that he might not be compelled to fight, and being in deriſion nicknamed *Hannibal*'s Pedant, he would ſay, It ſhewed more Cowardize to be afraid of the Peoples idle diſcourſes, then to be afraid of the Enemies; and therefore *Hannibal*, ſaid, he dreaded *Fabius* unarmed far more, than *Minutius* armed. For this reaſon they called him the Buckler of the *Romans*, as *Marcellus* their Sword.

Minutius making a great noiſe for a ſmall advantage obtained againſt *Hannibal*, he ſaid, he feared more the good Fortune of *Minutius*, then an ill one, becauſe it puffed him with pride; and the other envying him, If he were wiſe, ſaid he, he would conſider that he hath nothing to do with me, but with *Hannibal*.

Being informed that a ſtout Soldier went every day out of the Camp to ſee a Woman whom he loved; he ſent and had the Woman taken,

taken then ſaid to him, now we have ſome- Romans.
thing will keep you with us. And then giving the woman to him pardoned his fault.

He being asked at the ſacking of *Tarentum* Whether they ſhould carry away their Images out of their Temples: Let us leave the *Tarentines* their angry Gods, ſaid he,

Being deputed to go to his Son, who was Conſul, by the Senate, he rode towards him without alighting from his horſe, till his Son ſent and commanded him; then running to embrace him: I meant to try, ſaid he, whether you knew what it was to be a Conſul.

He was wont to ſay, they were much in the wrong that went roughly to work with ſuch as they intended to gain unto them, ſince it is by ſoothing and careſſes that the very Animals are tamed, much ſooner then by Whips and Spurs.

Going to *Carthage* to complain of the taking of *Sagunte*, and he who commanded ſpeaking ſomewhat proudly to him, he made a fold in the Skirt of his Garment, and ſaid: In this I bring Peace and War, and being anſwered, that he might give which he pleaſed, ſhaking his Coat, he cried War; the *Carthaginians* told him they accepted it with the ſame reſolution that he profered it.

It being intended to give again the com- *Terentius Varro.*
mand of the armies to *Terentius Varro*, after the Battle of *Cannes*, he told them, the Republick had need of a more Fortunate General than himſelf, and refuſed it, *Neverthelefs he continued the Command.*

Romans. *Livius Salinator.*

Livius in wrath againſt the People, went and made War in *Spain*, and being adviſed not to give Battle, till he was well informed of the Enemies ſtrength, he replyed, He would give it as ſoon as ever he came thither, to be revenged upon the Citizens, or be crowned with Honor. *Words unworthy of an ancient Roman.*

He would not totally defeat the whole Army of *Aſdrubal*, but ſaid, let ſome remain alive, to carry the news of our Victory, and their loſs.

Scipio the *African.*

Scipio ſaid, he was never leſs alone, then when he was alone, *Nor more employ'd then when he was idle*, becauſe the mind is always moſt active, when we have nothing elſe to do.

After the taking of *Carthagena*, his Soldiers having brought him a lovely Woman priſoner, he told them, he would have accepted of her, if he had not been their General: *As having too much other buſineſs, to think of Love.*

At the ſiege of a City, being very full of buſineſs, he appointed ſome that ſought to him to meet him in the principal Temple of the Town, and having maſtered the place within the time limited, though the ſervice was very hard, he kept his word with them.

It being wondred at that he would venture over into *Affrick* with ſuch ſmall numbers, he ſaid, pointing to three hundred of his Guards, there is not one man amongſt thoſe, that would not leap down from a Steeple if I commanded him.

The

The *Carthaginians* having offered him great things to procure a Peace, would have gone from their word upon the arrival of *Hannibal*; but he, without remiſſion, told them, he would have five hundred Talents more as a puniſhment for their recalling him. Romans.

The Senate having ordained that he ſhould take ſome money out of the publick Treaſury, and thoſe that had the keeping of it, refuſing to open it upon ſome religious account: Have you the inſolence, ſaid he, to refuſe me entrance? me, who am the cauſe of it's ſhuting up, *By the great ſums he had brought in there?*

A couple of Tribunes having accuſed him of divers Crimes, he preſents himſelf before the People upon the day aſſigned, and without endeavouring to juſtifie himſelf; Sirs, ſaid he, it was on this day I vanquiſhed *Hannibal*, and ſubdued *Carthage*, let us go and return thanks to the Gods: and thereupon marched directly to the Capitol followed by all the People.

Some body taxing him that he was no Souldier: I own it, ſaid he, but I am a Captain.

He ſaid, that reaſon ſubdued men, as bits and curbs tamed horſes.

This Saying is attributed to him, That we muſt make a golden Bridge for an enemy, and never give Battle, without a manifeſt advantage.

Flaminius who was choſen Conſul before he had undergone the other Offices, ſaid to the *Acheans* who would needs undertake an enter- *T. Quintus Flaminius.*

Romans. prize without the *Peloponeſe*, Remember you quit your Court, if once you put your heads out of the ſhell like a Tortoiſe. *Underſtand they were ſurrounded with the Sea, and had nothing to defend, but the Straight into Corinth.*

All *Greece* being in a conſternation upon the marching in of *Antiochus*, he to encourage them ſaid once at a great feaſt as he was admiring the quantity of Diſhes; his entertainer told him, that all he ſaw was Pork diſguiſed in a hundred ſeveral faſhions; and ſo this vaſt Army is, only a crowd of cowardly *Scythians* dreſſed in ſeveral garbs.

He told a turbulent fellow who was dancing in company, and made a great deal of ſport, that he wondered he could be ſo merry, ſince he had made all *Greece* mourn.

Domitius. *Domitius*, whom *Scipio* made Lieutenant to his brother, taking notice of the multitude of the enemies; we will ſtay, ſaid he, till to morrow, to give them Battle, for we have not day enough left us to kill all thoſe People, and having done ſo, he cut off fifty thouſand.

Publius Licinius. *Licinius* the Conſul having loſt near three thouſand Horſe in a Battle againſt *Perſeus*, told that Prince who beſought him to come to an agreement; that he would not admit him but upon diſcretion. *There hath been Bragadochies in all Ages, but the Roman Braggs were better grounded then others.*

Paulus Emilius. *Paulus Emilius* was wont to ſay, that the General of an Army ought to be old, either

ther in years or Judgment. *That he might do nothing raſhly.* Romans.

Being elected Conſul for the ſecond time, becauſe that Prince made war upon them, he told the People he was not obliged to them, ſince they choſe him only for the need they had of him.

At his return from the Election, his little Daughter coming to him crying, and telling him that her little dog *Perſeus* was dead, he ſaid, he was glad of the augury; becauſe of the reſemblance of the name; which proved true in the event.

Being come to the Camp, every one was very forward to give him their advice, to whom, he ſaid, have you a care but of fighting well, and I will take care of the reſt.

Having entred *Macedonia* by the Mountains, & ſeeing the Enemies ranged in *Battalia* on the Plains, a young *Roman* counſelling him to attaque them, ſo I ſhould, replied he, if I were as young as you are; but experience hath taught me not to expoſe a wearied Army and out of breath, againſt freſh Men, that expect them in a good order, and poſture.

After his Victory, treating his Friends moſt ſplendidly at a thanks-giving Sacrifice, and they much admiring the great preparation, and decent Order, he ſaid, it required as much Judgment to order a Feaſt well as a Battle.

Perſeus imploring him not to lead him in triumph, he told him it was in his own power *to prevent it, and finding him cowardly and heart-

*By killing himſelt.

Romans. leſs, he added, You diſhonour my Victory, and juſtifie fortune.

Having loſt his two Sons, one before the other after his Triumph, he ſaid, he was glad Fortune had turned all her ſpite againſt him, and ſpared the Republick.

It being admired he ſhould repudiate his Wife, a Woman of great merit, and of high Birth, he told them, ſhewing his Shooe; you ſee this is well made and handſome, but you do not feel where it pinches me.

Cato. *Cato* eſpying a man whoſe great Belly ſwelled up to his very Throat, ſaid, What ſervice can that man do for the Commonwealth, or for himſelf?

As they were erecting ſeveral Statues of Men that little deſerved it in *Rome*: I had rather, ſaid he, one ſhould ask, wherefore is there no Statue erected for *Cato*, then wherefore there is one erected.

His competitors to be Cenſors, cajolling the People to get the preference; he cryed out aloud, That the Grievances of the Commonwealth had no need of Mountebanks to flatter them, but of able Phyſicians to cure them and was firſt elected.

The Army in *Spain* being in danger, ſeveral offered to go and relieve them, provided they would give them two hundred Talents; he maintained they ought to accept their profer: For if we are Victors, ſaid he, we may pay them with the Enemies mony, if otherwiſe there will be none left either to demand the Sum, or pay it. *Becauſe they would be defeated.*

He

He never reſerved any thing for himſelf out of the Spoil of the conquered Cities, but diſtributing all amongſt his Souldiers, ſaid, That Honour was the Riches of a General, *Or, that it was better many ſhould be made rich, than one.* Romans.

Some wondering that he did not viſit *Eumenes*, who was come to *Rome*, he ſaid that Tyranny was an ill-natured Beaſt. *He did not diſtinguiſh Royalty or Monarchy, from Tyranny as he ought; for there is no better Government then Monarchy if rightly adminiſtred, and* Eumenes *was an excellent good Prince, and very worthy therefore of due Praiſe.*

He ſaid of thoſe that love to reprehend, That we can bear with the Sting of the Bees, for the ſake of the Honey they produce; Becauſe reprehenſions inſtruct.

Making a Speech upon a time at *Athens*, and his Interpreter being puzled and not able to deliver it ſo quick, becauſe compelled to uſe many words where he ſpake but a few, he ſaid, a *Roman* Diſcourſe proceeds from the Heart, a *Grecians* from the Lips.

He admired how two Sooth-Sayers could look one upon each other without laughing. *Becauſe of the uncertainty and weakneſs of that Art, I mean that ſort of Divination called Aaruſpicy, who judged of things to come by inſpecting the Intrails of Beaſts.*

He ſaid of a Son who had revenged the death of his Father, that he had offered him a nobler Sacrifice, than if he had cut the throats of many Victims on his Tomb.

Romans. He told ſome that praiſed a raſh Head-ſtrong Fellow, there is a great deal of difference betwixt valuing ones life too little, and ones courage too much.

His Collegue intreating him to releaſe a criminal, he ſaid, a Judge makes himſelf a ſcorn to Porters, when he does not do his duty.

He ſaid, he never gained any thing in all the Cities he had taken, but the non-payment of the expences he made there.

One that was very ſuperſtitious being amazed that a Mouſe had gnawed his Stocking: It would have been a wonder indeed, ſaid he, if the Stocking ſhould have eat the Mouſe. *There is one very like this of a* Lacedemonian.

He ſaid obſerving the Ladies became Miſtreſſes at *Rome*, that thoſe that commanded the whole World were Slaves to Women.

He compared the People to a Flock of ſheep; they being eaſier led in Flocks, then ſingly.

Theſe are a part of his Sentences.

That thoſe Judges who do not puniſh the wicked, are more wicked than the wicked themſelves.

That it is better to loſe a Preſent then a correction, becauſe Preſents corrupt us, and corrections inſtruct us. *Or that it were better not to be rewarded for good deeds, than not to be chaſtiſed for bad.*

That he forgave all the World excepting himſelf.

That

That it was more becoming for a Young man to bluſh than to look pale. Romans.

That to command others, one muſt command himſelf.

That no Witneſs is ſo terrible as Conſcience.

That Power muſt be uſed ſoberly to make it laſting. *Or, that things muſt be managed to keep ones credit.*

That by dividing Honor from Virtue, we ſhould leave being Virtuous. Becauſe Intereſt lyes often in Vice. *This is particularly true in Youth, who ſeldom endeavours to do well but for Honors ſake.*

That a Judge ſhould never condeſcend to pardon, nor wait to be ſollicited to do Juſtice.

That old age had effects enough without adding Peeviſhneſs and ill humour. *In the Original it is Malice; ſome ſay, Turpitude.*

That the Publick hath more intereſt in the puniſhment of an injury, than he that receives it.

That Anger differs from Madneſs, but in the matter of time; *As being indeed a ſhorter Madneſs.*

That Hope makes little things great, and great things little. *We may ſay the ſame of all the Paſſions.*

That he valued more a good Father of a Family, than a good Senator, *Becauſe they are harder to find, or, there is more need of them.*

That by doing nothing one learns to do evil.

That

Romans.

That Friendſhip was rather to be untied than broken, *Becauſe that makes leſs noiſe.*

That we do not envy thoſe that make good uſe of their Fortune; becauſe envy reſpects more the Fortune than the Perſon.

That it is equally Vicious to be ſad in a time of rejoycing, and over merry in ſad times. *Or, That thoſe who are ſerious in trifles, are ridiculous in ſerious affairs.*

That worthy things have need of being well written, as good Diamonds of being well ſet.

That to let the ſame Perſon be too long in the higheſt employments: is to have too little regard of the deſerts of others, or the dignity of the Commonwealth.

That in a Battle, the Voice did as much as the hand, and that he could not love ſuch Soldiers as ſnoared louder then they whooped and hallowed.

That the Mode does not only ſet a value upon Wares, but upon Vertues, *Becauſe People take a pride in being Modiſh.*

That ſuch as have raiſed themſevles by their Vices, ought to endeavour to regain their reputation by Virtue.

That Wiſe men learn more by Fools, than Fools do by wiſe men; becauſe the Wiſe are more capable of obſerving the defects of the Fooliſh, than the Fooliſh are of obſerving the perfections of Wiſe men. *Or of learning from them.*

That he had repented him particularly of three things; Of having diſcovered a ſecret to

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a woman, of having gone by water where he might have travell'd by Land, and let one whole day ſlip without learning any thing. Romans.

That a Country Houſe ought not to want Lands, nor the Lands a Houſe. *The reſt belongs not to this.*

After the taking of *Carthage* the Inhabitants being fled into a Fortreſs, and ſome adviſing the younger *Scipio* to draw ſome works about the Place to hinder them from making any Sallies: It is ridiculous to fear thoſe that are afraid, ſaid he. In the Greek it is, *To fear the Enemy when the Town is taken.* *Scipio* the younger.

Endeavouring to be Cenſor, his rival ſcoffingly telling him, he knew no body, That is, ſaid he, becauſe I have always laboured more to make others know me, then I to know them.

Having obtained it, he ſaw a man paſs by that had made a falſe Oath: I know, ſaid he, that Fellow is guilty; but no body accuſing him, I cannot be Judge and Party both.

Finding ſome Mules belonging to an Officer loaden with things only to ſerve his luxury; Thou makeſt thy ſelf uſeleſs for a time, ſaid he, to the Republique, and for ever to thy ſelf.

One bragging of the goodneſs of his Buckler, he told him a *Roman* Souldier ought to truſt more to his right hand than to his left.

He ſaid a good General, no more then a good Chirurgeon, ought not to uſe his weapons but

Romans. but in extremity, and they ought to expect a while to do things the more ſecurely.

The People endeavouring to terrifie him with their out-cries, while he was making a Speech in publick: the cry of the Enemies never daunted me, ſaid he, in the Field of Battle, nor ſhall the Peoples in a ſedition: and when the Mutineers, cryed out that they muſt ſlay the Tyrant: It is true, ſaid he, you muſt paſs through me to attaque the Republick.

Scipio Naſica. When *Rome* believed her ſelf to be in moſt ſafety, after the ruine of *Carthage*, *Scipio Naſica* ſaid, She was then in moſt danger, having no Enemies to keep them upon their Guard. Which made *Metellus* ſay after a ſignal Victory, That he knew not whether that Advantage would procure more good or harm to the Republick, *Becauſe we are apt to run into pleaſures and idleneſs.*

Cecilius Metellus. *Metellus* deliberating whether he ſhould make an aſſault, a Captain aſſured him, that with the loſs of ten men they might carry the Fort: Will you be one of thoſe ten? ſaid he. *This was a good anſwer for a wary man but not of a Souldier, who muſt not fear the loſs of a few, to be the ſooner Maſter of a place.*

Some body asking him what he would do the next day: I ſhould burn my own ſhirt replied he, if it knew my ſecrets. *Deſigns in War muſt be kept private.*

He lamented the death of *Scipio*, though his Enemy, and would have his Children carry him

him to his Funeral Pile; adding that he thanked the Gods that ſo great a Captain was born a Citizen of *Rome*, and not of *Carthage*. Romans.

Popilius being deputed to carry ſome orders from the Senate to the great *Antiochus*, delivered his diſpatches to him, without any ſalutation, and that Prince having told him, he would conſider of it, he drew a circle round about him with his Wand, and ſaid, he muſt do it before he ſtirred out of that ring. *This confidence touched that Prince ſo ſenſibly, that he promiſed to obey, and thereupon* Popilius *ſaluting him, embraced him.* *Popilius.*

Druſus being Tribune of the People, had the inſolence to ſay, to the Senate who ſent for him, Why do not they come themſelves to me? which the Senate did. *M. Druſus.*

Scevola having purchaſed an Inheritance which he never ſurveyed, and having afterwards found it much better than he thought it, gave a greater price for it proportionably, alledging, that he ſhould have given as much at firſt had he known the true value. *Q. Scevola.*

Sylla committing great Murthers in *Rome*, he ſaid, with whom ſhall we live henceforwards ſince we ſlay our Citizens in times of Peace, as well as in times of War?

Catullus put himſelf in the Head of his Flying Army to make them believe, ſaid he, they do not run away, but only follow their Commander. *Luctatius Catullus.*

Scaurus accuſed of Treaſons: Sirs, ſaid he, *M. Scaurus.*

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Romans. a Raſcal acccuſes me of betraying the Republick; I aſſert the contrary: which do you believe? *He was abſolved by the People without any further examination in the Cauſe.*

Lucius Craſſus refuſing obedience to a Conſul that treated him unhandſomely, ſaid, he would not treat him as a Conſul, who did not treat him as a Senator.

Lucius Craſſus.

Livius Druſus.

An Architect having told *Livius Druſus*, that for a ſmall charge he could prevent any body from looking into his Houſe: I would give thee twice as much, replied he, if thou couldeſt make all the world look into it. *To ſhow he lived exemplarily.*

C. Marius.

Marius having been denied a Command, deſired another much inferiour the ſame day, not to be quite neglected, ſaid he, and to compell fortune, if we may ſo ſay.

Having Ulcers in his Legs, he cauſed an inciſion to be made in one without being tied, or making the leaſt noiſe; but when they would have done as much to the other; Hold, ſaid he, the remedy is worſe then the diſeaſe, and ſent the Chyrurgeon packing.

Being ſolicited for revenge againſt a beautiful Youth who had killed one of his Nephews that would have violated him: He is worthy of a Recompence, ſaid he, and ſhewed him honour. *He put a Crown upon his Head.*

His Souldiers wanting water in his Wars againſt the *Teutonicks* and *Cimbri*, he told them, that they muſt go and fetch ſome of that which ran cloſe by the Enemies Camp.

Be-

Being reproached for having beſtowed the privileдge of Burgherſhip on his Soldiery without obſerving the due forms and cuſtoms, I could not, ſaid he, hear the Voice of the Law, amidſt the clattering of Arms. Romans.

In the Wars of the *Allys*, one of their Generals holding him beſieged in his Camp, ſent him word that if he were ſo brave a man as was reputed, he ſhould come out and fight, 'Tis you, replied he, if you are a Great Captain that ought to force me out. *I have put this before to Antigonus.*

Sylla who was called the Happy, reckoned amongſt his good fortunes the taking of the City of *Athens*, and the gaining the Friendſhip of *Metellus*, *Whereof the one was taken by Storm after a long Siege without reducing it to aſhes, and the other was one of the moſt worthy men of his time.*

Being neceſſitated to ſeize upon the Treaſures of the Temples for payment of his Soldiers, ſome body gave him notice, that as they were going to plunder that of *Delphos*, they heard the ſound of Inſtruments: Courage ſays he, it is a good Sign, for thoſe do not uſe to play on Fiddles that are angry. *Becauſe Apollo held a Violin in his hand.*

His Soldiers having beaten a Magiſtrate of *Rome* to death with cudgels, in the civil Wars, he ſaid, they would do the better Service hereafter to repair the ſhame for ſuch an Action: *Indeed, he was not in a Capacity to puniſh them, the Soldiers being their own maſters in a time of Civil War.*

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Romans. At the Siege of *Athens*, he ſaid to the Ambaſſadours, that came to tell him old ſtories, That he was not come thither to be taught, but to be obeyed.

To ſtop his Soldiers from flying in a Fight, he ſnatched an Enſign, and turning towards the Enemy, If you are asked, ſaid he to his men, where you left your General, tell them you left him fighting the Enemy in the Fields of *Orcomenes*. *The place of Battle.*

At an enterview with *Mithridates*, he asked him, without any other ceremony, Whether he would make good his Agreement? and finding him ſilent, it behoves thoſe, ſaid he, that ſtand in need of Peace to ask it: then ſeeing he wavered, he reproached his perfidiouſneſs, and told him, when he was about to excuſe himſelf, That he muſt needs be very Eloquent, if he could find out any words would bear an excuſe.

As he was cauſing the Throats of ſeven thouſand men to be cut at one time, the Senate who were near hearing their cryes: It is nothing, Sirs, ſaid he, but ſome ſeditious Fellows I have cauſed to be puniſhed.

Having reſigned the Dictatorſhip, a Youth following with Menaces and injurious language; This young Boy, ſaid he, will another time hinder any but my ſelf from doing as I have done.

He ſaid that *Cæſar* was worſe then *Marius*, and would have put him to death, had not his Friends prevented it. *Or, that there were many* Marius's *in Cæſar.*

Marcus

Craſſus ſaid, that a private man was not rich, if he had not enough to maintain an Army. *This were better affirmed of a Prince, for what has a private Perſon to do with an Army?* Romans. *Marcus Craſſus.*

He ſaid, that a good ſervant was the chiefeſt Furniture of a Houſe, and kept a great number of Slaves; but that was a part of the Revenue of the Ancients, and not an expence.

He firſt ſhook hands with *Pompey* upon a reconciliation, as who ſhould ſay, he that firſt returns is the worthieſt.

The *Parthians* having ſent him a very haughty Embaſſy, he told them, He would return his Anſwer in *Seleucia*, which was their Capital City.

Being importuned to know what he would do in a buſineſs of conſequence: I will do, ſaid he, what ſhall be for the Benefit of the Commonwealth.

The intrails of the Victims falling out of his Hands in the Wars againſt the *Parthians*, he perceiving they made an Ominous interpretation of it: The Sword, ſaid he, ſhall not fall out of my Hand in battle.

The Enemy cauſing the Head of his Son to be carried on the point of a Launce; let not that trouble you, ſaid he, to his Soldiers, this affront concerns none but my ſelf.

Lucullus being ready to give Battle to *Tigranes*, they came and told him, it was an unlucky day: The better, ſaid he, we will make it fortunate by our Victory. *Lucullus.*

Romans. He told his Soldiers; who apprehended the Enemies foot, becauſe they had all good Armour on: they would put them to more trouble in killing them then in routing them.

Pompey finding ſome fault with an Houſe he had in the Country, becauſe it was only fit for a Summer Seat: Sure I have as much Wit as the Cranes, (or Swallows,) that change their Habitation with the ſeaſon, ſaid he.

Thanks being returned by ſome for that he had treated them with great Magnificence: I did not do that, replied he, ſo much for you, as for my ſelf. So, to his Steward once excuſing himſelf that he entertained him no better, becauſe he was alone: Did not you know, ſaid he, that I was to dine with my ſelf? *Underſtand he was very Voluptuous. In the Original it is, that* Lucullus *was to dine with* Lucullus.

When ſome would have perſwaded him to attaque a Camp, where there was much danger, he ſaid, I would rather ſave one *Roman* Souldier, then gain all the Enemies Plunder.

Fulvius ſlaying his Son with his own hands, who was going to joyn with *Cataline*, ſaid, I brought thee up to defend thy native Country, not to oppreſs it.

Fulvius.

Pompey who was as much beloved of the *Romans* as his Father had been hated, got an Army together as ſoon as ever he was but out of his Child-hood, and *Sylla* having ſent for him

he

he ſaid, he would never preſent himſelf before him till he was victorious. Roman.

His Army being upon a March, he cauſed the Swords of all his men to be tyed in their ſcabbards, to hinder them, ſaid he, from robbing and murthering by the way.

Having quieted the troubles in *Sicily*, as the *Mamertins* were alledging ſomething in their Excuſe; will you never, ſaid he, leave urging the law to them, that have the Sword in hand?

Being reſolved to put them all to the Sword, he that commanded them offering his own Throat as the ſole Author of that diſturbance ſaying withal, The innocent ought not to be puniſhed for the guilty: *Pompey* was ſo moved with it, that he replied, That, for that time the guilty ſhould obtain pardon for the innocent, and forgave them all for his ſake.

His Soldiers willing to proclaim him Imperator after he had vanquiſhed *Domitius* in *Africk*, he ſaid, he would never take that name while the Enemy's Camp was in being, and went immediately and took it in deſpite of all oppoſition.

Sylla refuſing him the honour of a Triumph becauſe of his age, he told him, It is the riſing Sun is adored, the ſetting Sun neglected, which made him relent. But a Senator oppoſing it with diverſe Soldiers, who claimed what he had promiſed them, he ſaid, That Triumphs were not to be bought; this made him appear worthy of it to the Senator himſelf that had oppoſed it.

Romans. It was the cuſtome of the *Roman* Horſemen, after the appointed time for their Service was expired, to lead their Horſe before the Cenſor, and give him an account under what Generals they had ſerved. He performed this Ceremony whilſt he was Conſul, and told him he had never ſerved but under himſelf. *He commanded very young.*

Finding amongſt *Sertorius*'s papers ſeveral Letters from the great men in *Rome*, he ſaid, We muſt allow the means of repentance to thoſe that have failed. And burnt them all without reading one.

The King of *Parthia* having ſent to intreat the *Romans* to make the River *Euphrates* the limits of their Empire, he ſaid, there ought to be no other but Juſtice.

Lucullus having quitted all Employments to follow his pleaſures, finding fault with him for keeping his Command, he asked him, whether luſt were more commendable in an old man, then ambition in a young?

His Phyſician having in a Fit of Sickneſs, preſcribed him ſome Wild-Fowl, that was not to be had but of *Lucullus*; What, ſaid he, could not *Pompey* live, if *Lucullus* were not dainty? and refuſed it.

After the death of *Sylla* the *Roman* People having put all their Power into his hands: When can I live at eaſe, ſaid he? *'Tis the wiſhes of all Ambitious Men, but they will not quit their employments for it.*

Having gotten together great quantities of Corn

Corn from all parts to be carried to *Rome*, who were dying for want, and his Pilot diſſwading him from ſailing becauſe of the ſtormy weather: It is neceſſary, ſaid he, that I ſhould go, not that I ſhould live. *It was neceſſary he ſhould ſet forward, becauſe the City could ſubſiſt no longer. It was not neceſſary he ſhould live, becauſe ſome other might have performed that Commiſſion. Bold expreſſions are not to be minced.* Romans.

Cato reproaching him that he had often foretold him, that the Power of *Cæſar* which he abetted, would prove one day fatal to the Commonwealth, he replied, That *Cato* was moſt clear-ſighted, and he moſt charitable or human.

He was wont to ſay, that he had both taken up, and reſigned his Commands, contrary to mens expectations; for he did the firſt whilſt very young, and the laſt whilſt very powerful.

When *Cæſar* aſſaulted his Camp after his defeat; What, ſaid he, in our very Camp? *He thought he would not have utterly ruined him.*

Going into the Veſſel wherein he was murthered, he ſaid, Whoever puts himſelf under another's power, becomes a Slave, how free ſoever he was. *This is a Verſe in Euripides.*

Cæſar courting the *Pontificat*, ſaid to his Mother, taking leave of her the day of Election, That ſhe ſhould find he would be that day either Soveraign *Pontif*, or baniſhed. *Cæſar.*

Romans. Having repudiated his Wife for ſuſpicion of adultery; ſome endeavouring to perſwade him to ſhew his reſentment, he replied, That he did not believe her guilty; but yet the wife of *Cæſar* ought not only to be free from the Crime but the ſuſpicion too. *This was to avoid owning the Affront, as I before noted in* Piſiſtratus.

It is ſaid, he wept upon ſight of the Statue of *Alexander*, for not having performed any thing at that time of his Age, wherein the other had ſubdued above half the World. It was the ſame Ambition made him declare, he would rather chuſe to be the firſt in a Village, than the ſecond man in *Rome*.

He ſaid that bold undertakings were to be put in execution without deliberation, and having paſſed the *Rubicon*, ſaid, the dice is caſt, as leaving the reſt to Fortune.

Pompey who was in *Aſia*. Going into *Spain*, he told them, that he was marching againſt an Army without a General, and that afterwards he would ſeek out a General without an Army.

One that had the keeping of the publick Treaſury endeavouring to hinder him from having any of it, he told him, threatning to kill him, That it were eaſier for him to do it, then ſay it; and that he ought to make a difference between the times when laws were in force, and when Arms were ſo.

His Forces delaying to paſs over into *Illyria*, he got himſelf alone into a Challop to fetch them, and perceiving the Pilot apprehend a Tempeſt: Fear not, ſaid he, thou carrieſt

Cæſar

Cæſar and his Fortune. Romans.

Being in one day twice beaten by *Pompey*, he ſaid, I had been loſt, if my Enemy had known how to gain. *Or to improve his advantage.*

Pharnaces being defeated, he ſent word to *Rome*, I came, I ſaw, I overcame, to ſhew with what ſpeed he obtained a Victory.

He ſaid, he bore ſome envy for the death of *Cato*, becauſe *Cato* had enviouſly robbed him of ſome glory. *The Glory he ſhould have had to Pardon him.*

Some would have inſinuated he ought to have a jealouſie of *Anthony* and *Dollabella*, but he replied, There could be no juſt fear or apprehenſion of any treachery in ſuch chearful and merry Countenances; but of ſuch pale and wan Complexions as *Caſſius* and *Brutus*.

Having upon a rout, ſtopped an Enſign that was flying, he turned his Face towards the Enemy, and ſaid; 'Tis there you muſt charge.

Crowning a Wreſtler whoſe competitor he had favoured, he told him, Thou triumpheſt in deſpite of *Cæſar*.

Perceiving his Soldiers ſtartled at the approach of *Juba* in *Affrick*, he told them, That Prince came with ten Legions, a hundred thouſand foot lightly armed, thirty thouſand horſe, and three hundred Elephants. and that they ſhould not doubt, the truth of it, for, that he knew it very well, *Thereby to turn their aſtoniſhment into railery.*

Romans. A Tribune not riſing up to him upon the day of his Triumph: Call me to account for my Actions, ſaid he to him: and afterwards when he granted any favours he would add, If it pleaſeth *Pontius Aquilla*, which was that Tribunes name.

The People having ſaluted and called him King, He told them, I am called *Cæſar*, yet omitted not to puniſh thoſe Officers who had impriſoned the Man that crowned his Statue. Becauſe, ſaid he, they have robbed me of the honour of puniſhing him my ſelf. *Or of refuſing that honour.*

Upon the information that they were laying Ambuſhes for him, he ſaid, it were better to die once, then to live ever in fear.

He was wont to ſay, That if Laws were ever to be broken, it ſhould be to gain a Crown.

Falling down upon his firſt deſcent in *Africa*, he ſaid he held *Africk* under him. *To make a good Omen of an ill one.*

Some few days before his death, his Friends diſputing in his preſence, which was the beſt: he ſaid, the leaſt foreſeen death.

When they would have pardoned one of his Queſtors whom they had taken: *Cæſar*'s Soldiers, ſaid he, are wont to give others their lives, but not to accept of it from any one, and ſo killed himſelf.

Scipio perceiving one of his Friends to favour another man for the obtaining the Conſulſhip, ſaid, That Dignity would be too dearly purchaſed

Scipio Father in law *Pompey.*

chaſed ſhould he obtain it in oppoſition to his Friend, and deſiſted. Romans.

Having thruſt his Sword through his Body after his defeat, ſome asking him, where is the General, he is very well, replied he.

Cato being blamed for his taciturnity: no matter, ſaid he, for my ſpeaking, provided I can act well. *Cato Utica.*

When they would have given him the preference in a thing wherein his lot had not proved favourable; I will not, ſaid he, triumph in deſpite of Fortune.

Beholding a world of Soldiers in a ſpacious Place in Arms againſt him: O the great Coward *Cæſar*, ſaid he, to muſter up ſo many men againſt me alone. *Never did any man call* Cæſar *coward, but this ſame.*

Pompey deſiring two of his kindred in marriage, the one for himſelf, the other for his Son, thereby to engage him on his ſide: I never give any Hoſtages, replyed he, againſt the Commonwealth.

Having refuſed the entrance into his Houſe to a friend, he excuſed it upon the account, that too much Familiarity breeds contempt.

The Senate applauding him for having appeaſed the People by his Preſence in a ſedition: But I cannot applaud you Sirs, ſaid he, for expoſing me, or forſaking me.

Having rivall'd a friend in the purſuit of ſome dignity: he pleaded, that it was no ſtrange thing to ſee two friends contend where their honour was concerned.

Obſerving

Romans. Obſerving that *Pompey* was unſucceſsful when he took part with the good, and fortunate when he oppoſed them, he ſaid, The ſecrets of Providence were paſt our underſtandings.

After his Country was ruined, he ſaid, That *Cato* was not overcome, but his Fortune; and choſe rather to die then ſubmit to the Conqueror.

Some diſputing the Honour of the Command with him, after *Pompey*'s defeat: we muſt not wonder, ſaid he, that we have been vanquiſhed, having more regard to a vain Honour then for a Victory.

When *Cæſar* demanded a Thanksgiving ſhould be kept for a Victory he had gained by ſurprize, he was of opinion they ſhould rather reſign him to the Enemy that they might revenge his treachery.

He ſaid, that of all thoſe that had attaqued the Commonwealth *Cæſar* only was wiſe, the reſt were all either Fools or Mad-Men.

He adviſed to beſtow the Soveraign Authority upon *Pompey*, becauſe thoſe that commit great Faults, are the only Perſons able to remedy them.

Cicero. *Cicero* rallying upon his own Name, which in Latine ſignifies a Peaſe, ſaid, he would render it more illuſtrious then thoſe of *Scaurus*, *Cato*'s, or *Catullus*, and to conſecrate the Etymology, after he had put the name of *Marcus Tullius* upon an Offering which he dedicated to a Temple, he graved a Peaſe thereon.

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He ſaid, that Orators made moſt noiſe, when they had leaſt reaſon, as men get on horſeback, when they cannot go on foot. Romans.

That that was true honour which we derived not from any others, but owed only to our ſelves.

That conſidering the ſpirit and ambition of *Cæſar*, he apprehended that he would make himſelf Maſter of the Common-wealth; but on the other ſide his luxury and ſoftneſs made his apprehenſions vaniſh.

When he had declared himſelf, he ſaid I find that I ought to flye, but I doe not find that I ought to follow; becauſe one party was the more ſtrong, and the other the more juſt.

At his coming to the Camp, *Pompey* asked him, where is your Son-in-law? He replied, with your father-in-Law; which pinched him much more then he was pinched, becauſe from that marriage proceeded the ruine of the Republik.

Cæſar having cauſed the Statues of *Pompey* to be repaired, after his defeat: *Cicero* ſaid, he had thereby ſecured his own. *The remainder is amongſt thoſe Apophthegmes that are purely pleaſant.*

Antony ſaid, that the Roman Grandeur appeared more in what they gave, then in what they took, whereby he underſtood their conqueſts, and their revenues. *Becauſe ſometimes they beſtowed Crowns.* *Anthony.*

Upon the death of *Cleopatra*, he ſaid, he did not ſo much bewail her death, as he envied her

Romans. her glory, *in having prevented his dying first: but that report proved false, for she died not till after him.*

The younger *Antony.* His Son making a great present to one that was afraid to accept of it: What doest thou fear, said he, knowest thou not that I am the Son of *Antony?*

M. Brutus. *Brutus* lifting his Eyes towards Heaven, at the Battle at *Philippi*: Do not forget, O *Jupiter*, said he, who is the cause of all these troubles.

Being disswaded from engaging in that fight: there can no ill betide me, replied he, for I shall be killed, or be Conqueror: and when he was wished to save himself after his defeat, he said, we must save our selves by our hands, not with our feet, by slaying themselves.

He would not have *Antony* murthered with *Cæsar*, that we may not stain, said he, so noble an enterprize with the Blood of the Innocent. *That caused the ruine of the Commonwealth.*

Portia. His wife having wounded her self with a Knife a little before the battle or the conspiracy, To practise, said she, to kill her self if the success were contrary.

Cassius. *Cassius* being yet a Child, gave a box on the ear to *Sylla*'s Son, who vaunted of the Tyranny of his Father; and being brought for the same before *Pompey*: Assume again, said he, the confidence to brag of it here, that you may have a second blow.

After the murthering of *Cæsar*, meeting with *Anthony*,

Antony, and talking ſomewhat boldly to him, *Antony* asked him whether he had his dagger ſtill? Yes, replyed he, for thoſe that affect Tyranny, *Or, that durſt attempt againſt the Commonwealth.* Romans.

Being treated as a King or Soveraign, after the taking of *Rhodes*: I am not ſo, ſaid he, but the murtherer of a Tyrant.

A King of *Thracia*, who had forſaken *Antony*'s party, to eſpouſe that of *Auguſtus*, bragged of it as a good action. I love the Treaſon, ſaid *Auguſtus*, but I do not love the Traitor.

Being counſelled not to declare himſelf the Heir to *Cæſar*, becauſe of the great power of his Enemies, he told them, he would not ſhew himſelf unworthy of the rank to which fortune had called him.

He ſaid, that to expoſe ones ſelf to great dangers for ſmall matters, was to fiſh with a golden hook, where one may loſe more then can be gotten.

The Inhabitants of *Alexandria* fearing to be roughly treated after the defeat of *Antony*, he told them, he did pardon them, as well for the honour of their founder, and of their City, as for the conſideration of *Arius* the Philoſopher, who was his friend, and made him ſit down by him on his Tribunal.

Some having preſented him a little note, in *Cicily*, wherein was written: The Treaſurer *Theodorus* is a thief; he underwrit, It ſeems a truth, and put another into his place. *The Hiſtory tells us, he had diſplaced him before he received this note.*

Athe-

Romans. *Athenodorus* the Philoſopher who was leaving the Court by reaſon of his great age, having adviſed him, at his taking his leave, not to do any thing in his anger till he had repeated the four and twenty letters of the Alphabet, he took this for a hint that he was too paſſionate, and telling him he wanted him, kept him another year at Court.

Hearing that *Alexander* after his return from his Conqueſts, was troubled to know what he ſhould do all the reſt of his life: and yet it is not, ſaid he a leſſer Vertue to govern a Kingdom well, then to conquer one.

Having cauſed that Princes Sepulchre to be opened to contemplate him; being asked whether he would not likewiſe ſee *Ptolomy?* I was minded, replyed he, to ſee *Alexander*, and not a dead Carkaſe.

He ſaid to a Nephew of his, whom he was ſending into *Armenia*: I wiſh thee the courage of *Alexander*, and my own Fortune, and that thou mayſt be beloved of the People as much as *Pompey* was.

Speaking of *Tiberius*, he ſaid, he left a Succeſſor that never had deliberated twice upon the ſame thing; *Either from the ſoundneſs of his Judgment or his Conſtancy.*

Two young Officers quarrelling before him in the full Senate: Give ear, young men, ſaid he, to an old one, to whom old men hearkned unto when he was young.

An Illuſtrious *Grecian* having committed ſome inſolence, he told him, he forgave him, in conſideration

conſideration of his Family, there being none left but himſelf. Romans.

He wrote to the *Athenians*, who had done ſomething that diſpleaſed him, that he was very angry with them, but without any deſign of doing them diſpleaſure.

He ſaid to *Piſo*, who had built a magnificent Palace, That that made him believe *Rome* would be Eternal, ſince their ſtructures promiſed an eternal duration: and likewiſe ſaid, he would leave it all of Marble, though he found it but of Bricks.

One deſigning to make extraordinary courtſhip accuſed *Cato* in his preſence: To defend the Laws of ones Country is the part of an honeſt man, ſaid he.

His Daughter cauſing her grey hairs to be pulled out; he without ſeeming to take any notice, asked her, whether ſhe would rather have no hair, then ſuch as ſhe then had? ſhe anſwered no: Why does your dreſſer ſtrive; replied he, to make you bald then?

Obſerving ſome certain ſtrangers that made much of little Dogs and Monkeys, he asked, if there were no children in their Country. *Becauſe it is ordinarily ſuch people as have no Children that do ſo.*

He had alwaies this ſaying in his Mouth, That we ſhould do nothing pecipitately; which he expreſſed in *Greek* in theſe words, *Haſte you ſlowly.* and affirmed that a thing was done ſoon enough, when it was well done.

To ſhew that Honour ought to be dearer then Intereſt, he ſaid he would rather beſtow

Romans. ſtow the right of exemption, than the right of Burgherſhip.

The People making complaint to him of the dearneſs of Wine, he ſent them to thoſe Fountains which his Son-in-Law had brought into the City.

To oblige a Parricide to deny his Crime, he ſaid to him, moſt certainly thou haſt not murthered thy Father.

A friend of his maintaining a ſlanderer who had often bit him: You feed, ſaid he, an ill-natured Beaſt: and the other replying, he would turn him away if he pleaſed: No, ſaid he, It was I that made you ſo good Friends.

As he was eating at anothers, a ſervant having by chance broken a Cryſtal Jarr, caſt himſelf at his feet to implore that he might not be given to the Lampries, not refuſing any other manner of Death; for that monſter of cruelty fed perhaps thoſe Fiſh with humane bodies to make them more delicious; At which *Auguſtus* in wrath cauſed all the Cryſtal Veſſels to be broken that were left; as being the inſtrumental cauſe, ſaid he, of the cruelty of his Friend, after he had reproached him ſeverely for his crime.

An Advocate having ſaid in a cauſe, that ſuch a one had ſpoken ill of him, he reply'd you ſhall be revenged by ſpeaking ill of him, when your turn comes. Another time he ſaid, it was enough that he could do him no ill.

He never recommended his Children to the People, without adding, If they deſerve it.

When

When he was dying, he asked his Friends whether he had acted his part well, and ſpoke to them as they are wont to do at the end of a Comedy: Clap your hands if the Play have pleaſed you? Romans.

Auguſtus having gently chid his Daughter, *Julia*, becauſe ſhe had dreſſed her ſelf too gawdily, the next day ſhe attired her ſelf more modeſtly, and he praiſing her for it: I dreſſed my ſelf to day, ſaid ſhe, for my Father, and yeſterday to pleaſe my Husband. *She had ſpoken true, if ſhe had ſaid, for her Gallant.*

She being exhorted to imitate the modeſty of her Father; ſaid, he has forgot he is a Prince, but I have not forgot I am an Emperors Daughter.

Agrippa ſaid, a Soveraign cannot endure Subjects that are greater then himſelf. *Agrippa.*

That Princes left the moſt difficult undertakings to others, and reſerved the more eaſie to themſelves: Or rather, That one muſt take the danger to ones ſelf, and leave the Honour of the thing to the Prince. It is ſaid likewiſe, That Princes leave the Acts of Juſtice to the Subjects, and reſerve thoſe of mercy to themſelves.

Tiberius would not ſuffer any one ſhould call him Lord, it being then a divine Title; nor that they ſhould ſay, his Sacred Employments: and one telling him, he was come to attend the Senate by his order: No, ſaid he, but by my advice.

He ſcoffed at thoſe, who after three ſcore

Romans. years of age, made uſe of any Phyſician, *Becauſe they ought in that length of time to have obſerved ſufficiently what would do them good, and what was hurtful.*

He did not often change thoſe that were in Offices, or Governments, and gave this for his reaſon, That Flies do not bite ſo much when they are glutted. *Or freſh Leeches ſuck moſt Blood. The one is more for the advantage of the Subject, the other of the Prince.*

Being preſſed to puniſh the Authors of ſome Libels, he told them, That in a free Town their Tongues ought to be free likewiſe. And the Senate continuing their Complaints, he added, That they had other buſineſs enough to do, and if once they ſhould ſet open that Door, they ſhould be able to do nothing elſe.

The Treaſurers of the Provinces being of opinion that the Taxes ſhould be encreaſed, he ſaid, The Sheep ought to be ſheared, but not flayed.

Being informed that a criminal had made away himſelf, he ſaid, He had eſcaped from his vengeance.

And another beſeeching him to haſten his Death, he added, That he was not yet reconciled to him. *And indeed, his Tutor ſaid of him when he was young, That he was compounded of Dirt and Blood mingled, becauſe of his ſullen and cruel Humor.*

His Mother declared that a chaſt woman was
Lucia. no more moved at the ſight of a naked man then of a Statue.

Caligula

Caligula ſpeaking of his Subjects, ſaid, Let them hate me, provided they fear me. Another time he ſaid, There is no man beſides the Soveraign but ought to be frugal. *Whereas in truth it may be ſaid on the contrary, That none ought to be ſo frugal as the Soveraign, becauſe none is at ſo great expence: Or has ſo many occaſions of expending.* Romans. *Caligula.*

The Emperor *Claudius* being Cenſor, ſent home a young debauched Fellow without any puniſhment, he hath, ſaid he, a Father to chaſtize him. *Claudius.*

Having reſtored a man to his Fame, he ſaid, The ſcar of that infamy would remain, though the wound was healed.

The Aſtrologers having foretold *Agrippina*, that her Son would put her to death, if ever he came to be Emperor: Let him kill me, ſaid ſhe, provided he Reign. And when ſhe was ſlain by his Command, ſhe ſaid, pointing to her Belly, 'Tis there you ſhould ſtrike. *For having brought forth a Monſter.* *Agrippina.*

Nero being to ſign a Sentence of Death: would to God, ſaid he, I did not know how to write. *Nero.*

Dying, he ſaid, he had neither Friends nor Enemies, *Becauſe none would either ſave him, nor kill him.*

He ſaid of *Thraſia*, It were to be wiſhed he loved his Prince as much as Juſtice.

Galba having made a great Preſent to a Muſician that had pleaſed him; This is not out of the publick Treaſury, ſaid he, 'tis of my own *Galba.*

Romans. *To ſhew that Princes ought not to ſquander that in Gratuities.*

Veſpaſian. *Veſpaſian* ſaid to a young perfumed Gallant, That he had rather he ſhould have ſmelt of Garlick then perfume, and for that reaſon took a Government from him.

He ſaid to one that had conſpired againſt him, That it was the Gods that beſtowed Empires, *Or, that it was an effect of Fortune not of Merit.*

Having done good to an enemy, he ſaid, He will remember it.

His Son being offended that he had ſet a Tribute upon Urine, he told him, making him ſmell to a piece of money that was part of that Tribute, it ſmells of nothing. Reticer *hath rendered it, That profit ſmells well from whence ſoever it is gathered. My Lord* Bacon *gives it thus. Veſpaſian ſet a Tribute upon Urine: Titus his Son, emboldened himſelf to ſpeak to his Father of it, and repreſented it as a thing indigne and ſordid.* Veſpaſian *ſaid nothing for the time; but a while after when it was forgotten, ſent for a piece of Silver out of the Tribute Money; and called to his Son bidding him ſmell to it; and asked him whether he found any Offence? Who ſaid, no: Why ſo, ſaith* Veſpaſian *agen; Yet this comes out of Urine.*

A private man having quarrelled with a Senator, he declared that we ought not firſt to ſpeak injuriouſly of a Senator, but that we might reply. *Or that ſo much reſpect was to be allowed them, as not to begin with them, but one was not bound to ſuffer any affronts from them, but*

if

if they ſpoke injuriouſly, it might be retorted. Romans.

Raiſing himſelf up a little before he died, he ſaid, A Prince ought to die ſtanding.

The Emperor *Titus* being reproached for promiſing more then he could perform, he ſaid, That no man ought to go away diſcontented from the Preſence of his Prince. *It ſeems his very denials ought to be pleaſingly contrived.* *Titus.*

One day being ſpent in which he had beſtowed nothing; Friends ſaid he, I have loſt this day.

Domitian ſaid, that Princes paſſed for Tyrants in ridding themſelves of ſuch as they ſuſpected, or otherwiſe they ſuffered themſelves to be deſtroyed to keep their reputation: *Some attribute it to* Adrian. *Domitian.*

He added that ſuch as gave Ear to ſlanderers are worſe then ſlanderers. *Becauſe they are the cauſe that there are any.*

Nerva ſaid, He ſought an Heir, not to inherit his riches, but for the Empire. *As being more important to chuſe a King then a Succeſſor.* *Nerva.*

Trajan ſaid, he would ſhew himſelf ſuch towards his Subjects, as he wiſhed they might be towards him. *Or, ſuch as he wiſhed when a private Man, that his Prince might be to him.* *Trajan.*

He ſaid to the Governour of *Rome*, putting the ſword into his hand, which was the token of his power: Take this ſword, and make uſe of it for me, if I do well, and againſt me if I do ill.

The Emperour *Adrian* uſed to ſay, that a good *Adrian.*

Romans: good Prince did not believe the goods of his ſubjects to be his. And meeting one of his Enemies after he was become Emperour; he ſaid aloud to him, you have nothing to fear now; *As being lifted too high to think of revenge againſt a private perſon.*

He ſaid, that Kings ought not to be Kings in all things; that is to ſay, not to uſe their power in every thing.

The People deſiring him to ſet one of his Slaves at liberty, he ſaid, they muſt not thus diſpoſe of other mens goods.

He ſent one to beſtow a box on the Ear upon one of his Servants who was walking betwixt two Senators, and ſaid, he ought to remember they might be his Maſters one day.

His intended Succeſſor being infirm, he ſaid, he leaned upon a falling Wall.

He ſaid the Treaſure of Princes was like the Spleen, which never ſwells, but as the other parts conſume. *To inſtruct them to ſpare their Subjects Purſes.*

Dying he ſaid that the multitude of Phyſicians had killed him.

He ſaid to ſome Lawyers that deſired that they might be allowed to plead, That they had no want of leave but of ability.

Plotina. His wife aſcending the Capitol after his election: May I live, ſaid ſhe, in this dignity, as I lived before this was obtained.

Antonine. *Antonine* the Emperor, ſaid, That Marriage was not a title of voluptuouſneſs, but of dignity, thereby excuſing the pleaſure he took with other Women.

When

When ſome would have hindered his Son from weeping for the death of his Tutor, *Marcus Aurelius* ſaid, ſuffer him to be a Man, before he come to be a Prince. Romans. *Marcus Aurelius.*

Being adviſed to repudiate his Wife who led an ill life: Let us then reſtore the Empire to her, ſaid he, which ſhe brought in Marriage.

He ever conſulted with his Friends, before he would undertake any thing, becauſe ſaid he, It is more rational for one to follow the advice of many, then many that of one.

At his Dying, he told them they ſhould rather think of death than of him, and more of the Common Fate of all men, than of his alone, adding that he recommended his Son to them, and to the Gods likewiſe if he were deſerving.

The Emperor *Pertinax* being counſelled to ſave himſelf from the fury of the *Prætorian* Cohorts: What have I done, ſaid he, for this? *Pertinax.*

It hath been ſaid of the Emperor *Severus*, as well as of *Auguſtus*: That he ſhould never have been born, or that he never ſhould have dyed. *Severus.*

His Soldiers having declared his Son Emperor; whilſt he had the Gout, he cauſed himſelf to be carried to the Camp; and having puniſhed their inſolence: I will make you know, ſaid he, that it is the Head commands, and not the feet.

At his death, he ſaid, that he had been all things, and yet all that ſerved for nothing, *That is to ſay againſt Death.* He had paſſed all the Offices of the Empire.

Romans. He would not ſuffer the proud Inſcription that had been fixed under the Statue of *Peſcennius*, to be defaced: Whether he were ſuch or no, ſaid he, it is ſtill the more honor to have thus defeated him.

Peſcennius. *Peſcennius* would have all the Judges to be allowed ſufficient Salaries, to do their duties, ſaid he, without Bribes.

The Egyptian Soldiers asking him for Wine, he ſhewed them the River *Nilus*, and when they refuſed to fight unleſs they had ſome, he told them, they were to engage with an Enemy that drank nothing but water.

He ſaid, he would pleaſe whilſt he was living, and be praiſed after his death: and as one would have rehearſed a *Panegyrick* in his praiſe, make one upon ſome famous Captain of a former age, to ſerve me for an example, ſaid he.

Caracalla. *Caracalla* cauſing his Brother to be conſecrated, whom he had killed; no matter, ſaid he, whether he be a God, ſo he be dead.

Alexander Severus. *Alexander Severus* retrenched a great many of his Domeſtick Servants, ſaying, The Emperors had been ill Husbands in feeding ſo many uſeleſs mouths.

He ſaid, it was not Gold that made our offerings become acceptable, but Piety.

That we muſt wiſh for good and ſuffer evil.

That pleaſing things were delightful, and hardſhips glorious. *One of the Antients ſaid, to the ſame purpoſe, That trouble marched before Vertue, and after Vice: but that Pleaſure followed Vertue,*

Vertue, and Vice was followed by Repentance. Romans.

That the Publick Safety depended on good Armies, and that a Prince ought to take more care of his Forces, then of himſelf.

That he that ſold a Princes favours, ſold ſmoak. *He cauſed one of his favorites to be burnt with green wood for having done ſo.*

That Friends muſt be preſerved with good deeds, and Enemies gained with fair words.

That Soldiers defended their baggage with more heat then their lives.

That a Thief maintained himſelf by giving little, and taking much.

That by making the Majeſty of Empire milder, it became the more ſupportable.

He ſolicited a man that had obliged him, to ask ſome recompence, that I may not, ſaid he, die his debtor.

He would not ſuffer any Office in places of Judicature to be ſold; ſaying it were not ſtrange to ſell, what one bought. *He meant Juſtice.*

Some Vintners contending with the Chriſtians about a Houſe, he ſaid, it were better they ſhould adore a God there, let him be what he would, then make it a Tavern.

The Souldiers interrupting a ſpeech he made with their loud ſhouts; thoſe ſhould be uſed againſt the Enemy, ſaid he, and not againſt your Prince.

He would not employ perſons of * condition, in any ſervice of his, and ſaid, That perſonal ſervice was the Office of a Slave.

* The *Greek* ſays Freemen.

He

Romans. He ſaid upon the puniſhment of a Friend, that his Friends were very dear; but the Commonwealth was yet dearer.

Aurelina. The Emperor *Aurelian* having threatned a rebellious City that he would not ſpare a dog: let all the Dogs be deſtroyed, ſaid he, and ſpare the Inhabitants.

Saturninus. *Saturninus* ſaid to his Soldiers, who would make him Emperor, That they would loſe a good Commander, to find a bad Prince. *That is to ſay, he was a better Soldier, then a Politician or Ruler.*

Tacitus. *Tacitus* the Emperor being denied ſome favour which he requeſted of the Senate: They know, ſaid he, they have to do with a Prince that can bear it.

Probus. *Probus* made his Soldiers work when they had no Wars: That they may not eat the Publick Stock undeſervedly.

Seeing a very fleet Horſe, he ſaid, it was a fit Beaſt for a Coward.

Diocletian. *Diocletian* ſaid, there was nothing harder then to govern well, becauſe of the continual Ambuſhes in and whiſpering underminings of Princes Ears to betray them.

He told thoſe who would have recalled him to the Government after he had quitted it: That if they had but ſeen his Gardens at *Salona*, they would never have propounded it to him. *Becauſe of the Sweetneſs of Repoſe, and the Pleaſantneſs of Gardening.*

Julian. The Emperor *Julian* expell'd from his Court the Multitude of Eunuchs, Barbers, and Cooks,

The

The first because having then no Wife, he had no need of them; the last, because, said he, I eat no curious meats nor high Sauces: and the other, because one was enough for a great many. Customs.

The Soldiers of *Valentinian* endeavouring to oblige him to do somewhat contrary to his Will, he told them, They had chosen him voluntarily, but he would make them obey whether they would or no. *Valentinian.*

The young *Theodosius* was so far from putting any to death, that he said, he wished he could call the dead to life again. *Theodosius* the younger.

CUSTOMS OF LACEDEMONIA, *According to* Plutarque.

BEfore the producing the Apophthegmes of the *Lacedemonians*, *Plutarque* hath made a little digression concerning their Customes, to shew the near relation and agreement

Customs of the *Lacedemonians.*

agreement there is between their sayings & their manner of life. By his example I have drawn an Extract out of a Treatise composed by * *Xenophon* to satisfie the Readers curiosity, because the thing is well done, and consisting of matters so remote from our times, and Methods, I thought it well worthy our knowledge, were it only to discover the grounds and principles upon which those great Men founded their Actions.

It follows after this same.

The *Lacedemonians*, did eat all together in great Inns and the oldest told the last comers, nothing is to be exposed abroad that we say here, *To preserve the Freedom of their Tables, and the Liberty of Feasting, according to the Proverb, Odi memorem convivam.*

Like the Knights of *Malta*, with whom in other things they had much resemblance.

They were very temperate in their eating and drinking; and the greatest dainty that was brought to their Table was a certain pottage Tannè, which was the ordinary food of their aged people. *Denys* the Tyrant having expresly sent for a Cook from *Lacedemonia* to make some for him, & not finding it agreeable to to his palate; 'Tis, said the Cook, to be eaten on the brink of the River *Eurotas*, after a Laconick Exercise: because Labour whets the Appetite, and a sharp stomack makes any thing relish well. *Witness him that drank Puddle Water in a great Thirst, saying, he never drank any so good before.*

They retired every night to their homes without any lights, to accustom themselves to be fearless, *Or rather to leave every one the liberty of going whither he pleased without being observed,*

as

as they do at Venice; for it is certain that Licurgus *gave great allowance to the pleaſures of love, which is the common Entertainment of the Idle: Now, all his Subjects did nothing, like our Nobility, but paſſed their time like them, in Wars, Love and Hunting.*

Cuſtoms of the *Lacedemonians.*

After their Children could write and read, they taught them nothing elſe, but to obey the Magiſtrates, to inure themſelves to hardſhips, and reſolve to be Victors in fight, or die on the ſpot. *The Maſters of other Sciences were not ſo much as admitted in* Lacedemonia.

The *Lacedemonians* wore no Doublets, had but one Garment in a year, without any change according to the ſeaſon: uſed little Bathing or Stows, Oyled themſelves but rarely, and were not very curious in their habits, or manners, *To baniſh Luxury and ſoft Delicacy, as being contrary to warlike People.*

Their Youth lay in Troops upon Mats made of Reeds of the Flaggy tops which grew about the ſides of their Rivers, and in Winter they mixt ſomewhat that was warmer. *The heads of thoſe Reeds ends like a feather, and is ſoft enough, beſides it bears a wooly Subſtance, with which good mats are made. It might be perhaps of this warmer ſtuff that they uſed in winter to keep out the cold.*

The courtſhip of Boyes was not allowed as in *Greece*, but they loved Youth for their Vertues.

When the aged ones met a young man they asked him whither he went, and what he was doing? and if he anſwered not, or replied

Cuſtoms of the *Lacedemonians.*

plied impertinently, he was chaſtized. The Puniſhment was to go round about an Altar, ſinging reproaches of himſelf.

It was a ſhame not to endure reprehenſion, and thoſe that did not admoniſh young men of their faults, were puniſhed as Accomplices.

An old man was reſpected as ones own Father; which kept them in Union in the City, becauſe they took no leſs care for what was anothers, then for their own: and if any one had complained that another had corrected him, the Father would have corrected him afreſh.

As they gave but little to their Children to eat, they were ſuffered to pilfer now and then: but if they were taken in the fact they were ſcourged and obliged to faſt, *Not ſo much for having ſtollen, as for not doing it dexterouſly.*

They feed ill in their Inns, to accuſtom themſelves to fare hard in time of War, which was their chief Exerciſe; beſides they believed that a ſpare diet left the Spirits in more freedom, and made the Body more nimble and active in their Military imployments: *But leſs ſtrong and vigorus, for the* Athletes *eat much.*

Though they lived thus ſoberly yet they loved muſick to entertain their mirth; but their Muſick was but mean, and their Songs contained nothing but the praiſes due to noble actions, and the blame belonging to ill ones, *As a ſpur to Vertue and a curb to Vice.*

It is held that *Licurgus* mingled Muſick expreſsly with Arms to moderate the fury. The Kings themſelves ſacrificed to the Muſes before a battle that their Actions might be celebrated, *Or to act ſo as to become worthy of it.* Cuſtoms of the *Lacedemonians.*

They would not ſuffer any change of their Ancient Muſick, and condemned the moſt celebrated Muſician of his age, to pay a fine though he were otherwiſe a great adorer of antiquity for having invented a new ſtring which multiplied their notes and accords, and cut off two which another had added to the Lyre.

Their Songs were compoſed of divers couplets, in which they anſwered one another by turns. In ſome the old ones told 'em how brave they had been, the middle-ag'd in another would tell how brave they were; and the youths would promiſe they hoped to exceed them hereafter. The ſteps were military, as well as the time, and their harmony being mingled with ſomewhat of Enthuſiaſme tranſported them to ſuch a degree as to deſpiſe death it ſelf.

They buried their dead within the City near their Temples, without any ceremony or ſuperſtition, or other Funeral ſtate, but only a red cloth which wrapped them all over and ſome Olive leaves; this Burying was common to all, mourning and effeminate lamentation as well as Epitaphs were baniſhed, which was never allowed to any but ſuch as died in the Wars.

They would not permit their youth to travel, that they might not be corrupted with forreign cuſtoms, nor were ſtrangers ſuffered to come and

and dwell in *Lacedemonia*.

Customs of the *Lacedemonians*.

Thoſe young men that had not been bred according to the *Spartan* way, could not enjoy any of their priviledges, whereas a ſtranger that had been ſo, enjoyed them all. 'Tis ſaid they had their portions likewiſe when they firſt ſhared their Lands, with this *Proviſo* only, that they might not ſell them.

At their huntings they were allowed to make uſe of their Neighbours Dogs, Horſes, and all other Equipage, when they did not uſe it themſelves, reſtoring every thing to them again and not ſpoiling them.

In a time of War they were cloathed in red, as being a Martial colour, and on which the blood is not ſo conſpicuous when wounded.

When they had overcome by a ſlight, they ſacrificed an Ox, and when it was by force, a Cock; to prefer Prudence before Valour as a higher Vertue.

In the *Greek* it is to ſuffer Injuries.

They asked nothing of their Gods but patience in their labour, and to be happy when they did well. *This explication is proved by that Article; where it is ſaid, they contended in ſufferings; which does not at all relate to injuries; ſince it follows that a* Lacedemonian *was chaſtized for enduring an affront without reſentment.*

All their Gods, *Venus* not excepted, were painted in armour to honor Valour, and make it known they were not in a condition to receive injuries.

They ordinarily ſaid, one muſt pray to the Gods with an Arm out-ſtretched, as much as

to

to ſay not with folded Arms but in putting the helping hand, *The Greek ſays, at the beginning of an Enterprize, otherwiſe not.* Cuſtoms of the *Lacedemonians.*

They were wont to ſhew their Slaves drunk to their Children, to make them abhor Drunkenneſs.

When they were to go into any Houſe, they did not knock at the door; but called aloud in the ſtreet, that they ſhould come & open it.

In their Baths they uſed Rubbers made of reeds, inſtead of Wyre ones.

They neither acted Tragedies nor Comedies, that no offence might be committed againſt the Laws, not even in Plays. *Or that they might not be accuſtomed to hear their Paſſions and crimes defended.*

They expelled a Poet, for having ſaid, that when a man had loſt his Weapons, he might recover others; but life once loſt, was never to be regained. *As if he had thereby inſtructed them to caſt away their Arms to fly with more eaſe.*

The Boys and Girles had one common Sacrifice.

The *Ephores* condemned a *Lacedemonian* to pay a Fine, for having endured many affronts without reſſentment.

They cauſed a Soldier to be put to death for having painted his Shield; and publickly reproved a young man for learning the way to a place where they lived Luxuriouſly. According to *Eraſmus* or a Porter for making his Sack of divers colours.

They packed away an Orator, who vaunted

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that he could discourse a whole day upon any Subject. *For discourse ought to be proportioned to the Subject, and not inlarged ad infinitum.*

Their Children were whipped once a year upon the Altar of *Diana*, to teach them to endure pain, and they contended who should suffer most, as if it were a Vertue. *However it is dangerous to make sufferings become despisable: for we have nothing to bridle the wicked withal but that; and Children hardned by too much whipping grow incorrigible.*

It was a shame to exercise any Trade, even Husbandry it self, to which purpose they made use of their Slaves, as their Farmers, without taxing them too much or too little, for fear of making them lazy or desperate.

The *Lacedemonians* were thus always at leasure which is a pleasant thing, and they were forbidden to meddle with Navigation, and even to fight at Sea; but they afterwards broke that Custom and renew'd it again, finding their manners were thereby corrupted.

As the use of Riches was utterly banished, there was no fear they should labour in vain to acquire any, and the first that attempted it were condemned to death: For an Oracle had been pronounced to two Kings: That Riches would prove the ruine of *Sparta.* This Custom was abolished by little and little, and *Lysander* after the taking of *Athens*, filled the City with riches, not only without danger, but with much Honor.

Whilst *Sparta* observed these Laws, they were the chiefest of *Greece* the space of five hundred

hundred years; but coming to relax; and covetouſneſs inſinuating it ſelf, their Allies forſook them, finding their ſtrength decay. Nevertheleſs after the Battle of *Cheronea*, when all *Greece* had elected *Philip* of *Macedon* for General, and afterwards *Alexander*, after the deſtruction of *Thebes*, theſe would not acknowledge their Power, nor fight with them, nor for them, nor meet in their Aſſemblies, and held out firmly even againſt their Succeſſors, though feeble, and without any Walls. But at laſt having forſaken all their Cuſtoms, they were ſubjected to their own Tyrants, and put their necks under the *Roman* yoke with the reſt of the World. Cuſtoms of the *Lacedemonians*. *Nabis, &c.*

A part of theſe Cuſtomes being included in the Apophthegms of *Licurgus*, we will marſhal them together, becauſe they will ſerve to give light to many things; and it will not be amiſs, to bring him in the Front, as the Founder.

Licurgus willing to wean his Citizens from their debauchery, to make them Vertuous, and to let them ſee how Education and Exerciſe changed and out-ſtripped Nature, brought two dogs forth in Publick, one bred to hunting the other in the Kitchen; and having cauſed a Hare to be let looſe, and meat to be laid down, the firſt courſed the Hare, the other ran to the meat, though they were both fit for the chaſe, but the laſt was utterly ſpoiled for want of exerciſe. By this means, he ſhewed them, it was not enough they were deſcended from *Hercules*, as the *Lacedemonians* were, unleſs,

Cuſtoms of the *Lacedemonians.*

like him, they exerciſed themſelves in vertuous ways.

After he had divided the whole country in nine thouſand equal portions, finding at Harveſt time that all their heaps were equal in the Fields, he ſaid, that all *Laconia* ſeemed the partnerſhip of ſo many Brothers.

He would have done the ſame with their Goods, after he had aboliſhed all manner of Debts; but the rich oppoſing him, he made their Riches become uſeleſs by prohibiting entirely the uſe of *Gold* and *Silver* in any thing, and ſuffering only Iron money to paſs Currant. He likewiſe retrenched other ſuperfluities, ſo that in *Sparta* was to be found, neither *Merchant*, nor *Cook*, nor *Lawyer*, nor *Mountebank*, nor *Aſtrologer*, and injuſtice was baniſhed by his having cut up the root of it which is covetouſneſs. And to take away all exceſs in dyet, as he had done in Houſhold Goods, he ordained they ſhould eat in common, in publick places, where every one was ſerved alike, without having either more, or any greater dainties then his fellows.

Thoſe were blamed that did not come thither, as voluptuous People; inſomuch that King *Agis* deſiring to ſup at home with his wife after his return from the gaining of a Victory they would not ſend him his proportion, and the next day condemned him to pay a Fine. Notwithſtanding the wealthier ſort, angry at this Method, which hindred them of the enjoyment

joyment of their Riches, would have ſtoned him to death, had he not fled into a Temple, with the loſs of one eye. He that had ſtruck out his eye, being afterwards delivered into his hands to ſuffer Juſtice, inſtead of puniſhing he pardoned him, made him eat at his Table and of his Enemy made him his greateſt Friend, and his adorer. Cuſtoms of the *Lacedæmonians.*

Whilſt they were at meals, ſome were appointed to be always in Arms as a Guard, to psevent any diſorders, or unlook'd for Accidents; but their number was never ſo great as to be able to maſter the reſt.

To obviate all manner of cheats and little quirks, and leave the Judges the liberty of judging every thing according to it's circumſtances without being tied to the rigor of the Law, he would have no written Laws.

He forbad they ſhould make uſe of any tools about their buildings, beſides the Axe, and Saw, that they might be aſhamed of providing rich furniture for ſuch ill Houſes, and by ſeeing a Door without any Art of Joyners work, they ſhould expect to find nothing within that were magnificent.

He enjoyned them likewiſe, not to make War upon the ſame People too often, for fear of making them too Warlike. *The remainder is elſewhere.*

He cauſed Maidens to addict themſelves to Exerciſes of the body, and to wreſtle naked, to become the more robuſt, and bring forth the more vigorous Children, beſides that it would make them the leſs ſenſi-

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sible of the pains of Child-bearing. By this means he endeavoured to cure them of their Feminine tenderness, and be only subject to the like passions with Men, and fight in a time of danger and necessity, in defence of their Country. And indeed, the Wife of *Leonidas* reproached those that told her, There were none but the *Macedonians* that commanded over Men; That there were none but them that begot Men. But they were not suffered to be seen by every one at those Exercises, no more then the young Boys. That Priviledge being allowed only to such as were married; and to incite People the more to marriage, those that were not so, were deprived of the Honor that was given to old age. From thence it was that *Dercillidas* taking it ill, that a young man did not rise up from his Seat when he approached, the young man replied, That *Dercillidas* had begot no Children that might shew him the like respect another time.

But by this means the homely ones did not easily get Husbands.

They gave no Portion with their Daughters in Marriage, to prevent making love to them for any thing but their merits, and that the meaner sort might be sought after as well as the rich. All use of Face-painting and other Ornaments were strictly prohibited, that they might have no other advantage but their Vertue.

He prescribed a time for marriage, as well for Maidens, as Batchelors, that so coming together in the flower of their Age, they might have the healthier and lustier Children.

He

He would not ſuffer thoſe who were newly married to meet together, but as it were, by ſtealth, leſt they ſhould be glutted and enfeebled by a continual enjoyment. Cuſtoms of the *Lacedemonians.*

He forbad to put Oyl into perfumes, that ſo precious a thing might not be idly waſted; and baniſhed all Arts generally, which ſerve only for ſhew, and even the Dyers Trade was not admitted, which he called a Flattery of the Sences, or Deception of Sight.

Chaſtity was ſo great in thoſe days, and Women ſo little acquainted with the liberty that came in ſince, that a ſtranger admiring there was no Law eſtabliſhed againſt Adultery, was told there was no ſuch thing committed in that place, whence they had expelled all luxury, and debauchery. *Whatever* Plutarque *ſayes,* Licurgus *his Cuſtoms were too licentious in that matter: For they loſt all modeſty by their wreſtling naked before Men, being themſelves Virgins, and the liberty he allowed in ſome caſes that a man might kiſs his Neighbours Wife, did in ſome manner authorize their debauches. And therefore* Ariſtotle *condemns all the Chapter concerning Women: beſides that he forbad them the carrying any Lights in the Night time, or to lye every one with his own: which gave the Gallants great opportunity for amorous adventures.*

Of all the Exerciſes of the body, he permitted thoſe only wherein the hand is extended: that is to ſay, he condemned fighting with the cloſed Fiſt, or any ſuch like, which might hurt or enfeeble thoſe, whom he deſigned on-

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ly to ſtrengthen by continual Exerciſe.

He ordained they ſhould make Offerings to the Gods of things of ſmall Value, that they might never want wherewith to Sacrifice.

In time of War he would make them often remove their Camp, whether for healths ſake or to put the Enemy to the greater trouble, and forbid them to make any Siege, becauſe the braveſt man might be ſlain by a Coward, by a Woman, or a Child.

The *Thebans* conſulting with him concerning their Funeral mourning once a year for *Leucothee*: If ſhe be a Goddeſs 'tis ridiculous to mourn for her; and if a Woman, to adore her, ſaid he.

To one that praiſed *Democracy*, ſettle it in your own Family, ſaid he,

He ſaid, the means to prevent any ones making of War upon them, was to be poor; there being nothing to be gained of ſuch, and to ſhare every one alike, there being then no cauſe of diviſion, but every one would have the ſame intereſt for the preſevation of the Commonwealth.

He told ſome that admired the City of *Sparta* was not walled, and fortified, that it was ſo by the Valous of it's Inhabitants.

He gave order to ſpare the Enemy in fight, as ſoon as they left off defending themſelves, that they might not force them to make head again through diſpair; beſides that it is not generous to kill thoſe that make no defence: Neither would he ſuffer them

ſtrip the dead, leſt they ſhould be overloaden with plunder, and give the Enemy opportunity to rally. Cuſtoms of the *Lacedemonians.*

He ſaid, that reward and puniſhments, were the two poles upon which all Government turned.

He ordained them to wear long Hair, becauſe it made the handſome more comely, and the unhadſome more dreadful.

CUSTOMS.

Customs of the *Lacedemonians.*

CUSTOMS OF *The* LACEDEMONIANS, *According to* Xenophon.

To ſerve as a Commentary to that of Plutarque.

WHen we conſider that the Republick of *Sparta* which was the pooreſt and the leaſt peopled of any in *Greece*, is become the moſt illuſtrious, and the moſt potent, it fills us with aſtoniſhment; But when we come to caſt our Eye upon their Laws and Cuſtoms, there is nothing to be admired but the Prudence of the *Legiſlator*

Legiſlator, who hath made them great and flouriſhing by methods oppoſite to all others. First, as to what concerns the Children, which are like the Foundations of an Empire; whereas in *Greece*, they will not ſuffer maidens to eat their fill, or to drink Wine, or if they allow any, it is but very little, the contrary is practiſed in *Lacedemonia*; and whereas in other places they ſit all day long at their work, like Artiſans; *Lycurgus* thought there were Servants enough to ſpin, and make cloathing for them all, and would have the Daughters employ themſelves like us, in running and wreſtling, and other the like Exerciſes, that they might bring forth luſty and vigorous Children, which the other kind of Education does much impair. And then conſidering that people newly married are ſubject to run into an exceſs of Nuptial pleaſure which enervates their ſtrength, he would never let them come together but by ſtealth, it being eſteemed as it were ſomething ſhameful to be found together; thereby to allay their overheat, and prevent an over-glut, which commonly attends a full enjoyment of our deſires. Neither did he allow the freedom to marry at any age, but would have them coupled when they were in their prime ſtrength and ripeneſs to get Children, fearing leſt otherwiſe the fruit might partake of the debility of the body, and the decay of it's producer. And if ſometimes they grant an Elderly man the liberty of Matrimony, Whereas in other places they are the moſt jealous, here they make

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make choice of the moſt beautiful young ones to ſupply their own defects, and bring them a Race worthy of *Sparta.* Even young people that have no mind to wed, have a right of deſiring a married man, that hath a handſome Wife, to give them leave to beget Children, who without any right of ſucceſſion, ſerve only as a prop to the Family.

Theſe Cuſtoms, though a little ſtrange, are the cauſe that there is no where to be found ſuch ſtrong and large men as in *Lacedemonia.* Having now ſpoken of what concerns their production, let us treat of their Education. As ſoon as ever Children can but underſtand what is ſaid to them, the *Greeks* who are moſt careful chuſe out ſome Slaves for Tutors, and ſend them to the Colledge, to be taught to read and write, as well as Muſick, and other Exerciſes. They ſhooe them neatly, and change their habits according to the different ſeaſons which makes them tender and leſs capable of Labour. But *Licurgus* inſtead of Slaves, allots one of the principalleſt of the City to be their Maſter, who brings them together every day, and chaſtizes thoſe that fail; ſo that the youth of *Lacedemonia* learn much modeſty and obedience in their greeneſt years. Inſtead of being neatly ſhod he makes them go bare-footed; which does harden their Legs; and makes them the better able to climb up, or get down any ſteep or craggy places, and more active in their Exerciſe. They are allowed but one Garment

Garment a year, that they may be early uſed to endure heats and cold: and whereas others eat as much as they liſt, theſe are not ſo well treated but they learn from their infancy to be able to endure both hunger and thirſt in caſe of neceſſity. Beſides, not having their Stomachs over-loaden with Victuals, their minds are freer, their ſpirits clearer, & their bodies more healthy & fit for action, & apt to encreaſe in growth to a juſt proportion. But they are ſuffered to pilfer little things, that may hinder them from being incommoded through hunger. And indeed, it is well enough known the Law-maker did not thus contrive it out of frugality, nor becauſe of any ſcarcity, but to rowze their Ingenuity by this artifice. For to filtch any thing from thoſe who had the command of the Kitchen, they were forced to watch whole nights, to lay in ambuſcade, and ſet out Sentinels to avoid being taken in the fact; which altogether does ſomewhat reſemble an apprentiſhip in war. But how will ſome object, if it were lawful to ſteal does it come to paſs they ſhould be puniſhed for theft? I anſwer, it is the ſame as is currant with the learners of any other Trade, when they do not their buſineſs well. 'Tis not for the theft that they are puniſhed; but becauſe they could not ſteal cleverly: whereby they learn to know that in actions which require Skill and Experience, they never thrive that are ſlow and ſtupid. As for the pain or ſmart they endured, it was to inure them betimes, that they might lead the remainder

Cuſtoms of the *Lacedemonians.*

They were whipped once a year on *Diana*'s Altar.

Cuſtoms of the *Lacedemonians.*

mainder of their lives in quiet and without fear. Notwithſtanding as their Governor could not be ever preſent to inſtruct them, ſo the firſt that came, had a charge to ſupply his Office, and if none came, then the ableſt of themſelves took the care; ſo that they never wanted ſome to be their Guide, which makes them become wiſe and reſpectful: for there is in no place ſo much reſpect ſhown to thoſe that command as in *Lacedemonia.* As for the regulation of Boys or young men in their Amours;

A man and wife.

ſince that is part of the Education of youth, Whereas in *Beotia*, it is permitted to cohabit with them; and in *Elide* to enjoy the Flower of their beauty, though in other places it is forbidden ſo much as to converſe with them: *Licurgus*, neither imitating the Severity of the one, nor the Licentiouſneſs of the other, would have them converſe together, to incite each other to Vertue; but not to touch them any more then a Father would his Child. For that is infamous, though ſome can hardly believe it, becauſe the practiſe in *Greece* is contrary in moſt parts. Now I leave it to be judged which of theſe Cuſtoms are moſt likely to beget reſpect and modeſty, either theſe of *Lacedemonia*, or the others. Truly, you could neither hear them talk, nor caſt their eyes about, when they walked in the ſtreets any more then if they had been Marble Statues. They hold their hands folded up in their Robe, appear more baſhful then a maiden, and when they come to their Inns, do not ſay a word, unleſs a queſtion be propounded, which

which demonstrates that our Sex is as capable of modesty as the womens. All these Methods were ordained by *Lycurgus* to beget modesty, the chiefest foundation for Vertue. When they have attained to the age of fifteen, or thereabouts, whereas in other places they let them rule themselves, according to their own discretion, without minding their conduct any further; it is then we take most care in *Lacedemonia*, and keep them most imployed to prevent them from running into the debauches incident to that age. And those who will not be restrained by these rules are not reckoned amongst people of credit: So that, not only such as aspire to Offices and employments, but others likewise are compelled to subject themselves to preserve their reputation. When they begin to have most ambition, and desire to appear, the *Legislator* endeavours to augment it, and spur them on with the love and sence of honor, to make them the more eager after Fame. To this end, the *Ephores* chuse three of the best shaped Youths, who each of them picks out an hundred more with a great deal of caution; they being obliged to give a good reason for their choice. These become the objects of the jealousie and resentment of those that were rejected, who are spyes upon all their actions that they may discover their failings. From thence arises a noble emulation very beneficial to the Republick, since it instructs young people to discern betwixt good and evil, and pushes them still onwards to perfection. For these

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these three hundred aim at nothing else and do their Country great service, whether singly or together when opportunity presents. They are careful to preserve their Vigour, for the others ingage them to try their strength in any place wherever they meet. But for fear these contests should go too far, it is in the power of the first that comes near to part them, and those that will not obey are severely punished to teach them not to be so overmuch transported with anger, as not to be in a condition to obey Law and reason. When they grow more advanced in Years and Stature, and are capable of the best commands, for it is from amongst these they are selected; whereas the *Greeks* take them from their Exercises, to go and bear Arms; *Lycurgus* sends them to hunting, as being a kind of Image of War, when they are not employedotherwise.

This is the greatest part of their Exercises. I will now speak of their manner of living. The *Legislator*, having observed that divers kinds of excess was committed at the feasts and debauches so frequent amongst the *Greeks*, he found it better to make their meetings in publick, where as decorum is easier kept. He would therefore have them eat at Inns, where they are served with every thing necessary for life without Superfluity or want: Besides the Hunters do often present them with Venison, and the like Fare, and those who are very rich, with all they have more then is needful; by which means nothing is wanting, altho they can neither get enough

to be Surfeited nor drunk, none being obliged to drink. For being constrained to return home at night without any Lights, they take a care to do it honourably: Every one drinking what best pleases himself, which is both more healthful and more delightful at once. And whereas in other places, those of near the same years do usually eat together; the aged are here mixed with the Youthful; which begets more respect, and ties up their Tongues from running into any undecencies; besides that their Colder Temper, is an allay to the boiling heat of Youth. Thus is their Instruction mingled with Delight; for they discourse of nothing but the Brave Actions of great Men. On the other hand, the Legislator having by experience found that exercise contributed mightily towards Health, and that such as Labour have fresh and ruddy Complexions, whereas the Idle Drones, are pale and wan, or stuff'd with ill humours; he ordered the eldest of every Inn to take care that none overcharged himself with Meat, or Drink to that Degree as not to be able to work; in which he Succeeded so well, that there are no healthier, nor more Laborious People for all manner of Work, then the *Lacedemonians*, for they did always exercise their Arms, their Legs, and their Backs. And there is this in Particular that tho in other Cities each Family hath it's Master who commands both House and Goods, yet here one may make use of any other mens goods without Prejudice to any one. Any mans Children

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Customs of the *Lacedemonians.*

are commanded as if their own; So that if a Child which one hath beaten runs to his Father to complain, he is obliged to correct him anew, ſo well are they Satisfyed that none would impoſe an unjuſt thing upon him, and that they have dealt by him, as they would have others do by theirs in a like occaſion. They likewiſe make uſe of any others Servants, or their equipage: For after notice given to any one that they are going a Hunting, if he be not deſirous or at Leaſure to go with them, he lends them his Horſe, or Dogs: And if any one wants a Chariot, either becauſe he is not well, or upon any other account, he takes the firſt he meets withal, and reſtores it again, when he hath done with it, as if it were his own. Thoſe whom the night hath overtaken in Hunting, if they have no Proviſion, eat what ever they find ready at any other place, and when they have had what is Sufficient they put up the reſt for the owner of it. By this means the Pooreſt are provided for, out of the abundance of the Rich. There is another particular very remarkable, which is this, that in other places every one Labours to Enrich himſelf, one by this Trade, another by that: But the *Lacedemonians* have no other profeſſion but the Art of War, the reſt being done by Slaves. To what end, therefore, would it be to heap up Riches, the uſe of it being prohibited, and not to be imployed either in gaudy Cloaths, nor delicacy of Diet, they eſteeming health and Strength the greateſt ornaments

ments of the body. Nor is it neceſſary to help a Friend, for there every one may have what he Stands in need of. It is enough that one can make uſe of his Perſon when requiſite, which is more honourable. But beſides that it is not allowed amongſt the *Lacedemonians* to Enrich one's ſelf by unjuſt ways, it is alſo a very difficult thing; For it would require a Cart to carry one hundred Crowns of their Money, and it is forbidden under great penalties to have either Gold or Silver, after which they make very Strict Search. The acquiſition therefore and the poſſeſſion of wealth would bring more hurt and danger, then it can pleaſure. Furthermore, there is no place, as I have ſaid, where more reſpect is given to the Laws and Magiſtrates; for, whereas in other Cities of *Greece*, it is a kind of infamy to obey, and the Rich men diſpence with it; in *Lacedemonia* the greateſt men Strive moſt to expreſs their obedience, and run with haſt and zeal wherever they are commanded to give example unto others. This makes me believe they gave conſent to thoſe Laws eſtabliſht by *Lycurgus*, and that with them he created the power of the *Ephores*, which is the more dreaded, by how much it is the more abſolute. For they have power to cendemn whom they will to pay a fine, and to make him pay it; to impriſon, or caſhiere an Officer, and make him give account of his actions, without waiting till the time of his Service be expired. But the prudence of *Lycurgus* appears principally in his

Cuſtoms of the *Lacedemonians*.

Cuſtoms of the *Lacedemonians.*

having conſulted the Oracle before he made his Laws, thereby to give them a more then humane Authority. It was likewiſe a great craft in him to make them prefer an honourable Death, before a ſhameful life; becauſe more men are ſaved by their courage, then their cowardize, and every one ſtrugles to help a Gallant Perſon, which ſhews that Honour is the inſeparable Companion of Virtue. But it is neceſſary to know what he projected to render good men happy, and the other ſort Miſerable. In other places, there is no greater puniſhment for Cowards, or evil doers then to paſs for what they are. Mean time, they Game, converſe and trade with any other ſort of men. But, in *Lacedemonia*, it is a Scandal to admit them into company, or to have any dealings with them; and in their Aſſemblies they are always put in the leaſt honorable place. They are bound to give way to any one in the Streets; To riſe up when they paſs near them, as the Boyes do; to juſtify any Suit of Law by the Sword; To give account of their actions; To feed their poor kindred, and marry, or pay a luſty Fine. They dare not adorn themſelves, nor take the ſame freedom as Creditable Perſons upon pain of being abuſed. We muſt not wonder therefore, if an honourable Death be preferred before ſuch an infamous life. *Lycurgus*, did hitt this well too in my opinion, for to preſerve the fame of mens brave Actions, when they grew old, he eſtabliſhed a kind of Judicature where thoſe Ancient Perſons did preſide

preſide till the time of their Death, to make them the more honourable. In other places they puniſh thoſe that wrong their Neighbonrs: Here they puniſh ſuch as do not do all within their power to become moſt vertuous. And indeed, by other ſorts of Vices we only do hurt to particular men, whereas the Coward does an injury to all his Country, by baſely betraying it; and it is for that reaſon the Puniſhments he hath ordained againſt that ſort of People is the moſt Severe. In fine he hath impoſed upon his Citizens a pleaſing and eaſy conſtraint of well doing, by beſtowing upon all worthy honeſt men a Share in the advantages of the State, whether they be ſtrong or weak, or Rich or indigent men, and depriving the reſt utterly of them. For the Antiquity of theſe Laws it appears by the time he lived in, which was in *Heraclides* days, tho they may be called new in reſpect of other people. But that which is moſt wonderful, is that they have been well known and admired by all the World, and yet were never imitated by any. *The reſt of this Treatiſe concerns their Manner of making War, and other things of the Regality, which belongs not to this Subject.*

Cuſtoms of the *Lacedemonians.*

Customs of the *Lacedemonians.*

APOPHTHEGMES OF THE LACEDEMONIANS

According to the Alphabetical order.

Agaſicles. SOme admiring that a *Lacedemonian* King, who was curious in his Learning, and entertaining of knowing men, did not make any uſe of a Stranger who was very illuſtrious; I deſire, ſaid he, to be a Diſciple to thoſe amongſt whom I was born.

He ſaid, the way to rule without Guards was to govern the people as a Father does his Children.

Ageſilaus. The Steward of a Feaſt, where *Ageſilaus* preſided, having enquired of him, how he would have them drink: If there be Wine enough, ſaid he, let them drink as much as they will, if not, let not one have more then another. *It was the Greeks Cuſtom to chuſe one of the Gueſts to preſide at the Feaſt.*

Seeing a malefactor endure the torments of death with much conſtancy and reſolution:

Ha,

Ha, the wicked Wretch, ſaid he, to abuſe Vertue ſo highly! Cuſtoms of the *Lacedæmonians.*

An Orator being applauded for making little things great: I do not like a Shoomaker, ſaid he, that makes Shooes bigger then fits the Feet. *And ſo* Cleomenes *reproved an Orator, who made a very large dicourſe upon a very little Subject; the Diſcourſe being Irregular if not proportioned to the Subject.*

One preſſing him, to make good or perform an unjuſt promiſe, If it be not juſt, replyed he, I have not promiſed it. He meant that he never intended it. But Kings, urged the other, ought never to promiſe, but what they will perform: nor others, ſaid he, require any thing of them which they ought not to promiſe. *It is held that none is obliged to perform an unjuſt promiſe, and that if it be a fault to promiſe it, it is a double crime to perform it.*

He ſaid, we muſt have a regard from whence did proceed either reproof or praiſe, before we could well judge of it; and that there was a great deal of pleaſure to be commended by thoſe that might as well blame us without fear. *Becauſe it is no credit to be praiſed by a Raſcal, or by one that has no underſtanding, or to be blamed by any the like perſons ſignifies no thing.*

Having been ſeated at the lower end of the Table at a Feaſt: This was to let you know, ſaid he, that it is not the place that makes the Perſon honorable, but the Perſon makes the place ſo. *The upper end is wherever the moſt eminent*

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nent perſon is ſeated, and it is him they firſt ſerve.

A Phyſician preſcribing him a very ſtrickt Diet. Should I take all the Drugs in the World, ſaid he, it could never make me immortal.

A Mouſe having in his ſight bitten a little Boy that caught it: If it be dangerous, ſaid he, to attack the leaſt Animal, much more to aſſault a Man of Courage. Braſidas *upon the like occaſion, ſaid, there was no Animal ſo ſmall or weak, but was willing to defend its Liberty.*

Tiſapherne having broken his Word with him he ſaid, I am obliged to him, for having engaged the Gods on the *Grecians* ſide, by his Perjury.

Selling in his preſence many Slaves, and much Plunder gained from the *Perſians*, and finding all the People run to the Plunder, not minding the Slaves becauſe of their effeminate breeding: Behold what are the Combatants, ſaid he, and what is the reward of combating?

He once refuſed ſome Preſents from the King of *Perſia*, ſaying, he gloried more in taking than in receiving from his Enemy, and in making his Soldiers rich rather than himſelf.

He ſaid he would rather be Maſter over himſelf than the beſt City in the Enemy's power, and rather preſerve his own Liberty, then uſurp anothers.

Though he was a great obſerver of the Laws, yet he once wrote to a Judge, a Friend of

of his, who had impriſoned one, to releaſe him again, whether he were Innocent, or Guilty, and that he would do this either for his Requeſts, or for Juſtices ſake. Cuſtoms of the *Lacedemonians.*

Upon a precipitate Decamping, wavering whether he ſhould forſake a ſick perſon whom he loved: How difficult is it, ſaid he, to love, and to be wiſe!

He ſaid a Prince ought to be diſtinguiſhed from his Subjects by his Vertues, and not by his Pleaſures; and therefore he went always ſimply clad, ate accordingly, and would lye no ſofter then the meaneſt Soldier, and being told, that he would one day perhaps be forced to alter his method of living: I have uſed my ſelf, ſaid he, not to change in a time for change. And indeed, ſo he lived to his end, to take away all excuſe from young people when they ſaw a Prince and an old man, do the ſame that he adviſed them to practiſe.

He ſaid, The *Lacedemonian* Laws for their chief foundation had the contempt of Pleaſures, and liberty for their reward.

Paſſing through a Country where the Inhabitants lived in all Licentiouſneſs, and they having brought him a great many Preſents, he took only their Corn for his Soldiers, and when they earneſtly preſſed him to accept of the reſt, he cauſed it to be diſtributed amongſt the Slaves, and ſaid, Men of courage ought not to eſteem of thoſe things, which were the delight of mean Spirits.

The ſame People having ordained divine Honors to be paid him, he asked them whether

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whether they had the power to make Deities, and if ſo, wherefore they did not begin with themſelves.

With the ſame auſterity he rejected thoſe Statues the Cities of *Aſia* would have erected, nor would ſuffer his picture to be made, there being no Portraiture ſo good of any eminent man as his own Actions.

He uſed to ſay, The Strength of a City did not conſiſt in the Walls, but in the courage of the Inhabitants. *The Remainder is in the Apophthegmes of* Licurgus, *or* Antalidas.

When he would have any thing done with expedition, he put his own hand firſt to the Work, and took a pride in labouring as much as any private Soldier. *The reſt is elſewhere.*

He ſaid, we ought not to heap up a proviſion of riches, but of vertues.

A Cripple ſeeking to get a Horſe that he might fight in a Battle, Friend, ſaid he, thou ſeekeſt for legs to run away withal, for thine are good enough to ſtand in Fight with. *It is not ſo verbatim in the original, but that is not ſo requiſite in an Apophthegm, as the good ſence.*

Another Cripple being rallied withal for going to the Wars, ſaid, the queſtion was not running away, but ſtanding ſtoutly to it.

He was asked, how one ſhould render himſelf illuſtrious: By deſpiſing of Death, replyed he another time, to the ſame queſtion, he anſwered, By ſaying well, and doing the ſame.

To

To one that asked him, wherefore the *Lacedemonians* went to battle with the ſound of a flute, he replyed, To diſcern the cowards from the valiant by the Gate of their Marching. *Lycurgus gives another reaſon.* Cuſtoms of the *Lacedemonians.*

As ſome were admiring the felicity of a young Prince: At the ſame Age, ſaies he, *Priam* was a happy man too.

In the height of his Conqueſts, being recalled by the *Ephores*, he ſaid, It was not leſs the devoir of a Prince to obey the Laws, then to command over men.

Upon his return, he asked whether they would have him paſs as a Friend, or an Enemy; and ſome *Barbarians* requiring an hundred Talents, and a hundred beautiful Women; to let him paſs quietly, he told them, they ſhould come and fetch them, and ſo Marching immediately againſt them, defeated them.

Having asked the ſame thing of the *Lacedemonian* King, and that Prince deſiring time to conſider. Let him conſider ſtill, ſaid he, in the mean time we will not ſtop our March.

Two of his Friends having been detained in a City of *Theſſaly*, whither they went to treat, he replyed, to thoſe that would have counſelled him to force the place, That to gain all *Theſſaly*, he would no hazard the life of one of thoſe Friends. *That Sounds more of an honeſt man, then a Politician.*

Hearing of a Bloody battle that had been fought near *Corinth*: How miſerable is *Grecia*, ſaid

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said he, to turn their Weapons against themselves, since with much lesser numbers then have been lost, we might have conquered all *Persia. As much might be said of Christendom.*

He Solicited his Sister to run with her Chariot in the Olympian Games for the prize, To make them know, said he, that there was no thing either great or generous in that exercise.

He advised *Xenophon* to bring up his Children at *Lacedemonia*: To learn the Noblest of all the Sciences, which is, to command, and to obey.

He bestowed several Employments on his Enemies; to turn, said he, their hatred into Friendship.

An Advocate desiring Letters of recommendations for a Judge that was his Friend: My Friends, said he, Stand in need of no recommendations, to make them do Justice.

Some body shewing him the Fortifications of a Place, and asking him whether they were not very fine: yes, for Women, said he. *Another ask'd, what Women dwell there? and a third said, there is a very fine apartment for the Ladies.*

A celebrated Comedian admiring that he would not speak to him, and inquiring whether he knew him: yes, said he, are not you *Callippides* the *Buffoon? Because the Lacedemonians prized nothing but vertue, otherwise that profession was not infamous amongst the* Grecians *tho it were prohibited in Lacedemonia.*

When some would perswade him to hear

a

a fellow that counterfeited the Nightingale: I have ſeveral times, ſaid he, heard the Nightingale it's ſelf. Cuſtoms of the *Lacedemonians.*

A Phyſician who would be called *Jupiter*, as who ſhould ſay, the Saviour, becauſe he had wrought ſome famous Cures, having ſent a letter to him with this Inſcription, *Menecrates, Jupiter, To King* Ageſilaus, *Health. He replyed, King* Ageſilaus *to Menecrates, Wiſdome*, treating him as a Fool.

Some telling him that the *Lacedemonians* took party with the *Perſians:* No, ſaid he, it is the *Perſian* hold Parties with the *Lacedemonians*; So to thoſe that called the King of *Perſia*, the Great King, as we ſay at preſent the Grand Siginor, he ſaid, he was not greater then himſelf, unleſs he were more juſt; not meaſuring his greatneſs by the Extent of his Empire, but of his Vertues.

Being asked whether Valour were better then Juſtice: It would be uſeleſs, ſaid he, if all men were juſt. *He added, that it would likewiſe be of no uſe, unleſs accompanied by the other.*

He ſaid, that the Inhabitants of *Aſia*, conſidered as free, were nothing worth; but they were paſſable for Slaves.

He ſaid, that we ought to teach Children, that which would be of uſe to them when they are men.

One making an ill defence for himſelf before the Judges, yet ſtill imploring the benefitof the Laws, In vain doeſt thou miplore the benefit of the Law, ſaid he, unleſs thou make a better Plea. *This is the ſence, the*

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the Strictneſs of words are not ſo.

When the King of *Perſia* ſought his allyance, he told him, that were needleſs, for if he were a true Friend to his Country, he ſhould be ſo to him.

A Friend of his Surprizing him unawares as he was Sporting with his Children: Stay, ſaid he, and do no mock, till you have Children of your own. *Or till you are a Father.*

Such as were allied to the *Lacedemonians*, complaining that they furniſhed them with more Souldiers, then themſelves raiſed, he made it appear that they indeed furniſhed them with more men, but not ſo many Souldiers, becauſe there was not one of them but had another Trade, whereas the *Lacedemonians* practiſed nothing but the Art of War.

Neceſſity obliging them to do ſomething that was contrary to their Laws, he ſaid, that they muſt let them lye and ſleep that day, and on the morrow they would wake and riſe with more Vigour. To *teach us, that the Laws are made for men, and not men for the Laws.*

The *Egyptians* deſpiſing him, becauſe he had no great attendance, nor extraordinary Equipage: I will make them know, ſaid he, that Royalty does not conſiſt in vain pomp, but in great vertues.

Ageſipolis. Son of *Cleombrotus.*

Philip having razed the City of *Olynthia*, he cannot, ſaid *Ageſipolis*, , in a long time rebuild ſuch another. *To teach us, that we ought*

ought not to reſolve upon ſuch great cruelties but in extremity. Cuſtoms of the *Lacedemonians.*

Being twitted that he had been given in hoſtage in his youth: It belongs to Kings, ſaid he, to bear the faults of their Country.

A Stranger telling him, the Dogs of *Sparta* were good for nothing: The men were no better at firſt, replyed he; but they are improved by ſtudy and exerciſe.

When the *Athenians* would have choſen thoſe of *Megara* to be the Umpires, or Judges in a controverſy they had with the *Lacedemonians*: It were a ſhame, ſaid *Ageſipolis*, that a ſmall Village ſhould know how to do Juſtice better then the two Capital Cities of *Greece.* *Ageſipolis, Son of Pauſanias.*

Agis, ſaid one, ſhould not inquire how many the enemies were, but where they were. *This ſounds more brave, then wiſe, as the moſt part of Apophthegmes have more of Gallantry then Solidity.* *Agis.*

When they would have hindred him from giving battle at *Mantinea*, becauſe the Enemy was much Stronger: When a few people, ſaid he, would command over a great many, they muſt not be afraid to Fight them.

He ſaid to one who inquired how many *Lacedemonians* there were: There are enough to beat the Enemy. Another ſaid, they were but few, but would do much, or to much effect. *Or they ſeemed to be many in a battle.*

To one, who was commendable for nothing

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thing but discourse, he said, when you are silent, you are worth nothing.

The *Argians* having rallied after their defeat, and coming furiously upon him, he said to his men, who were astonished: Courage Companions, if the vanquished have so much resolution, what should the Victors have? *In the Greek it is, if the Victors are astonished, what shall the vanquished do.*

A tedious Orator, asking at the end of his Speech, what answer he would give to those that sent him; Tell them, said he, that I have given thee leave to say all thou hadst a mind to. *Or, that I have let thee talk thy fill without interrupting thee. To another, he said, tell* them that you were much puzled to make an end, and I to understand you.

In his presence, as some were praising those of *Elida* for their well behaving themselves at the Olympick Games: What a Miracle, said he, that once in four years they should do their duty well?

He said, that envious people were very Miserable, in being tormented as much at others happiness, as their own Misfortune. *Or, for their not being only troubled with their own Miseries, but the good fortune of others.*

As some were advising him in a battle to let those go by quietly that were flying. How shall we assault those that stand to it: said he, if we fear those that run.

One talking very Magnificently of Liberty: Thy discourses, said he, have need of power

power and wealth to maintain them.

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His Father ſaid, it ought not be wondred at, if things grew worſe and worſe; but it would be more wonderful if things went better; ſince all the World grew worſe.

Being asked the means, or way, how to become free; by deſpiſing death, replyed he.

Demades ſaying in rallery, that the *Lacedemonians* Swords were ſo ſhort, the Juglers of *Athens* ſwallowed them: Yet we can reach our Enemies with them, ſaid *Agis.*

Agis the younger.

When they would have had him March to the aſſault of a place under the Conduct of a Traytor: What reaſon is there, ſaid he, to truſt the lives of ſo many brave Soldiers, under a man that hath betray'd his own Country?

A wicked fellow, asking him, who was the beſt of men in *Sparta*; he that leaſt reſembles you, replyed he.

Agis 3.

Agis, who was the laſt King of *Lacedemonia*, and had been thruſt into Priſon becauſe he would reſtore the diſcipline, being asked, if he did not then repent of his deſign? Good actions, replyed he, are not ſubject to repentance.

His Father and Mother deſiring him to do ſomewhat that was unjuſt: I obeyed you whilſt I was young, ſaid he, give me leave now to obey the Laws and Reaſon. It might have been ſaid, let me now put in practice the good inſtructions you gave me: *But that is not the Authors ſenſe.*

Cuſtoms of the *Lacedemonians.*

Being led to execution, and beholding one of his followers weeping: Do not weep, ſaid he, for thoſe that put me to death unjuſtly, are more to be pittied than I.

Alcamena.

Some body inquiring of *Alcamena* the way to preſerve ones honour, By deſpiſing, ſaid he, of Riches.

Another wondering he had rejected the *Meſſenians* Preſent, I did it, ſaid he, in obedience to the Laws which forbids it.

He told one, who taxed him of being a little too ſtraight-laced, in his way of living, that it was better to obey his reaſon, then his concupiſcence or deſires.

Alexandridas ſon of *Leon.*

Alexandridas, told one, who being baniſhed complained of his Exile: You ought not to be troubled at your Exile, but the ſubject that cauſes it. *According to the Stoicks, that there is no evil, but Vice.*

Some body ſaying good things, in a time very unfit: What, good things out of ſeaſon, ſaid he.

Being asked wherefore the *Lacedemonians* cauſed their Lands to be cultivated by their Slaves? They have work enough to improve, or cultivate their Vertues, replyed he.

One ſaying, honour does a great deal of miſchief, happy is he that wants it: Raſcals replyed he, are very happy then, for they are little troubled with it.

To ſuch as admired that the *Lacedemonians* expoſed themſelves ſo frankly to dangers, he ſaid, It was becauſe honour was more dear to them, then life.

To

To others who asked why they were so long a time about giving judgment against a Criminal in *Lacedemonia*: It is because, said he, there is no room for repentance, when once a man is Dead. Customs of the *Lacedemonians.*

Some inquiring of *Anaxander* wherefore the *Lacedemonians* had no publick treasury: Because those that must keep the Keys, might plunder it, said he. *As much as to say, the private people were the best guardians, from whom they might have it upon occasion.* *Anaxander* Son of *Eurycrate.*

Anaxilas said, that the greatest advantage of Kings was, that they could not be outdone in good Deeds. *Anaxilas.*

Being asked, why the *Ephores* did not rise from their Seats before the King: 'Tis because they are *Ephores*, replyed he. *As much as to say, those Magistrates were to inspect the Kings actions.*

A *Samothracian* Priest, asking *Antalcidas*, according to their custom, upon the point of being imitated in those Mysteries, what was the greatest crime he had ever committed? God knows, said he: Which was to say, he would not tell him. *Antalcidas.* Or whether he had never done an ill thing.

An *Athenian* reproaching the *Lacedemonians* of their Ignorance; It is true, said one, that you could never yet teach us to do any evil.

Another bragging, how the *Athenians* had often drove them back from their City: That is a reproach, said he, that we cannot cast upon you: *Because they never durst approach them.*

Cuſtoms of the *Lacedemonians.* Being interrogated of the way to gain love: To ſpeak nothing but what is pleaſing, and do nothing but what is uſeful, replyed he.

A Declamator willing to read the praiſes of *Hercules* to him; who is it, ſaid he, that blames him.

Ageſilaus having been wounded in a battle againſt the *Thebans*, he told him it was no more then he deſerved, for having taught them in ſpite of their teeth to make War. *For this reaſon Lycurgus forbad them to make War too often upon the ſame Enemy.*

He called the Youth, the Walls of *Sparta*, and ſaid their Empire extended as far as they could lance their Javelins.

Some asking him wherefore the *Lacedemonians* wore ſuch ſhort Swords: To joyn with the Enemy the nearer, ſaid he.

Antiochus. *Antiochus* having heard that *Philip* had given to the *Meſſenians* a Country yet contended for: Hath he given them Forces likewiſe to defend it, ſaid he. *Becauſe without that they could not preſerve it.*

Arigea. *Arigea*, ſaid to one who was commending another mans Wife: It belongs only to her own Husband to know her, *Or, an honeſt Woman is known only to her own Husband.*

Ariſton. As they were commending the ſaying of *Cleomenes*, that we muſt do good to our Friends, and harm to our Enemies; Not ſo, ſaid *Ariſton*, we muſt do good to all to preſerve the one, and convert, or gain the other. *This is likewiſe a ſaying of Socrates.*

One

One having made a Funeral Oration in praiſe of ſome *Athenians*, who were ſlain in a defeat: What praiſes, ſaid he, do not the Victors deſerve, if the vanquiſhed are ſo praiſe-worthy? Cuſtoms of the *Lacedemonians.*

Whilſt they were praiſing one that he was gentle and mild to all the World: What, ſaid he, even to the Wicked! *To teach us, that one cannot be merciful to thoſe, without being cruel to the good.* *Archidamidas.*

An Orator being blamed for having ſaid nothing at a Feaſt: Thoſe that know how to ſpeak, replyed he, know alſo how to be ſilent, *Or know when they ought to ſpeak.*

Archidamus being asked who was the Maſter of *Sparta*; The Laws, ſaid he, and next them the Magiſtrates. *Archidamus* ſon of *Xeuxidamus.*

A Muſician being highly commended: What commendations, ſaid he, will you give a virtuous man? *To teach that nothing is very commendable but Virtue.*

Another ſaying, here is an excellent Muſitian; that is as if one ſhould ſay, here is an excellent Cook, ſetting the ſame value upon all that belongs to the pleaſing our ſenſes. *But that is a little Barbarous.*

Some body promiſing to give him excellent Wine: That will only ſerve to ſpoil the taſt of my ordinary drink, ſaid he, *Or, to make me Drink more then I ſhould, and weaken my vertue.*

Two men being come to him to be their Arbitrator; he made them ſwear they ſhould ſtand

Customs of the *Lacedemonians.*

ſtand to what he ſaid; then ordained them not to ſtir thence till they were agreed. *From out of a Temple, to which he had led them.*

He would not ſuffer his Daughters to accept of ſome fine Garments, which *Denys* the Tyrant had ſent them: Becauſe they would appear more homely, ſaid he. *As it is ſaid of Country Brides, the more they are trick'd, the uglier they look, or that they might eſteem of no Ornament but vertue.*

Seeing his Son being but young, Fight with too much eagerneſs: Abate yourcourage, my Son, ſaid he, or increaſe your Strength. *To ſhew we muſt match the one with the other.*

Archidamus, Son of *Ageſilaus.*

Archidamus replyed to *Philip,* who wrote too Inſolently to him after the battle of *Cheronea*: If thou meaſureſt thy ſhadow, thou wilt not find it longer then it was before.

A celebrated Phyſician neglected his Art, to addict himſelf to Poetry, wherein he Succeeded not well: Wherefore wilt thou change thy quality of a good Phyſician, for an ill Poet, ſaid he?

Some adviſing him to carry the War a long way from his own Country: That is not the moſt important buſineſs, ſaid he, but to gain the Victory.

Of more advantageous.

Being applauded for having won a battle; He ſaid, it might have been eaſier to determine thoſe differences by condeſcention, then by force. *Or, by prudence, then,* &c.

He

He wrote to those of *Elida*, who would needs assist the *Arcades*: Quietness is a very pleasant thing, *Or, not to be entangled in others affairs.* Customs of the *Lacedemonians.*

He said to the Allies, who would know what every one was to pay towards the *Peloponesian* War, that no certain measures could be taken in a War.

Looking on a new Engine to force Towns withal: Farewel courage, said he. *Or, valour is at an end.*

The *Greeks* would not make a breach with two Kings that were very Potent: And said the *Lacedemonians* would be more insupportable then those, if they became Masters: The Sheep, said he, ever bleat in the same manner; but men change their Tone, according to the change of events. Or, according to their several Interests.

After *Agis* had lost the Battle against *Antigonus*, some body asking a *Lacedemonian*, whether they would now obey the *Macedonians*: They cannot yet hinder us, said he, from dying with our liberty. *Astyratidas*

Another being fallen into an *Ambuscade*, his Soldiers asked him, what he would do: Dye, said he, and save you, *Or, whilst you save your selves.* *Bi is:*

Brasidas going forth to War, said he would dy, or drive the danger far enough from his Country. *Brasidas.*

Callicratidas having great want of Money to pay his Soldiers, refused Fifty Talents that were proffered him, if he would deliver *Callicratidas*

Cuſtoms of the *Lacedemonians.*

upone they deſired; and ſaid, he never ſold any mans life, nor his Honor. *I have ſhaped this into an Apothegme.*

Going to Young *Cyrus* to demand ſome money to pay the Fleet, they told him, that Prince was at Table: I will ſtay, ſaid he, till he hath dined. But not having been able to come to the Speech of him that day, nor the next, becauſe he was in a debauch: Let them be curſed, ſaid he, that firſt made Courtſhip to *Barbarians*: and added, that at his return, he would labour with all his might to reconcile the *Greecians* together, and would come there no more, that he might do nothing unworthy of *Sparta.*

Cyrus, having ſent him pay for his Army, with Preſents to himſelf, he ſent back the Preſents, and ſaid, that the general alliance was enough, without making any particular one. *The ſame almoſt is in another Apophthegme.*

Being ready to begin the Fight with the *Arginuſes*, his *Pilot* having told him, that the Enemy was the Strongeſt: Since a retreat is ſhamefnl, and Death or Victory Honorable, it is beſt to conquer, or Dy, ſaid he.

When the Soothſayers had declared to him at a Sacrifice, that he was threatned with death, but that he ſhould obtain the Victory: The Fortune of *Sparta*, ſaid he, does not depend upon the life of one Man: *Or, ſhe can loſe but one Citizen by my death, but ſhall agrandize her Empire by my Victory, come on. And having*

having named his Succeſſor he gave them battle, and Dyed.

Cuſtoms of the *Lacedemonians.*

Charile being Interrogated, wherefore *Lycurgus* had made ſo few Laws? Becauſe, there needs not many for thoſe that talk but little, replyed he. *Chariles.*

It being asked, wherefore the Virgins in *Lacedemonia* went bare-faced, and the Women vailed; it is, ſaid he, becauſe the one ſeeks to get a Husband, and the other is afraid to loſe a Husband, for jealouſie.

He told his Slave, one time, who had done ſome idle thing: I would beat thee, if I were not in wrath. *Others cannot Strike unleſs they be in paſſion: This reliſhes more of the* Philoſopher, *then a Warriour.*

He ſaid, that the Hair of the Head was the greateſt Ornament of Man, and which coſt him the leaſt: *And therefore the Lacedemonians let theirs grow.*

That the beſt form of Government, was that where there was much Emulation, and little Envy. *As in* Lacedemonia.

That the Gods were pourtray'd in Armour, that ſo we might not have the boldneſs to offend them.

He told the *Thebans*, they ought to ſpeak more modeſtly, or be more ſtrong: *Which agrees with what* Lyſander *ſaid to thoſe of* Megara.

Clearques ſaid, that nothing could be done with an Army without Diſcipline, and that a Soldier ought to fear his Captain more then his Enemy. *Clearques.*

Cleombrotus

Customs of the *Lacedemonians.*

Cleombrotus. *Cleombrotus* ſaid to a Stranger, who contended in point of Honor with his Father, He has not made, or got a Son like me yet.

Cleomenes. *Cleomenes* ſaid, that *Homer* was the Poet of the Bravo's, becauſe he ſpeaks of nothing but Battles, and *Heſiod* of Slaves, treating of Agriculture.

Having agreed a Suſpenſion of Arms for ſeven day with thoſe of *Argos*, he went and ſurprized them one Night, and ſaid, to excuſe it, that the Nights were not comprehended in the Suſpenſion, and that it was lawful to do all the mischief one could to an Enemy: But, he could not make himſelf Maſter of the City, for the very Women drove him thence, and becoming frantick afterwards, he mutilated his Members and Dyed.

The Deputies of *Samos*, having made him a long harangue, he told them, he had quite forgotten the beginning, which made him unable well to underſtand the middle of it, and for the Concluſion he could not do what they deſired.

Of a Raſcally Fellow, who was back-biting every Body, he ſaid, it was to keep every one upon the defenſive poſture, that ſo none might attack him.

Some body affirming that Kings ought to be ever courteous: Provided it does not make them be deſpiſed, ſaid he.

After a long and dangerous Sickneſs, giving ear

ear to the Prieſts and Soothſayers, he ſaid to excuſe it, that being no more the ſame he was, they ought not to admire that he had other Sentiments, *Or, that having loſt his Strength, they need not wonder he had changed his Maxims.* Cuſtoms of the *Lacedemonians.*

A learned man having made a long diſcourſe of valour, he ſaid ſmiling, it was a very becoming thing for every one to talk of what he underſtood.

He drove a Prince out of *Sparta*, who would have corrupted him, for fear, ſaid he, leſt he ſhould make the ſame profers to ſome that could not ſo well reſiſt him, as my ſelf.

He ſaid, that the Lacedemonians would not ruine *Argos*, that they might leave ſomething to exerciſe their Youth withal.

Being asked why the Lacedemonians did not conſecrate the Spoil of thoſe they had conquered to their Gods: It is, becauſe, ſaid he, the Deities deſpiſe any thing belonging to thoſe that ſuffer themſelves to be beaten.

He reproved a Lacedemonian who had treated his Hoſt after the Laconick way: Becauſe, ſaid he, he ſhould have diſpenced with that rule towards a Friend.

Alexander having ſent word to *Sparta*, that they ſhould render him divine Honors, Let him be a God, ſaid *Damis*, ſince he will have it ſo. *Damis.*

Some body ſaying, that the Lacedemonians would ſuffer much by *Philips* Army which was *Damidas.*

entred

Customs of the *Lacedemonians.*

entred into *Theſſaly*, what can he do, ſaid *Damidas*, to People that does not fear Death.

Damonide.

Damonide having been ſeated at the lower end in a great Aſſembly, ſaid, they had a mind to make that place the moſt Honorable. *This reſembles that of* Ageſilaus, *that it was not the place that gave the quality.*

Demarat.

Demarat being a little rudely treated by *Orontus* told thoſe, who began to murmur at it; It is thoſe who flatter us that do us hurt, and not thoſe that treat us ill.

Being asked, why ſuch as loſt their Bucklers were puniſhed at *Sparta*, and not thoſe that threw away the reſt of their Arms: It is, ſaid he, becauſe they are permitted to forſake their own Defence, but not that of others. *The joyning of ſeveral Bucklers ſerved as a kind of a Rampard to the baſtaillon.*

He ſaid of a man that play'd well on the *Lyre*, that man fools pleaſantly enough.

In an Aſſembly where he was ſilent, being asked, whether it were out of ſtupidity, or prudence: A fool, ſaid he, cannot hold his Tongue.

One having asked him, wherefore he fled from *Lacedemonia*, where he was King: It is, ſaid he, becauſe the Laws have more power then the Sovereign.

A *Perſian* Lord that had revolted from his Prince, returned to Court at the inſtance of *Demarat*; and when the Prince would have put him to Death: It would be ſhameful, ſaid he, to take away his life now he is your Friend, ſince you could not do it while he was your Enemy.

Pyrrhus

Pyrrhus endeavouring to oblige the Lacedemonians to reſtore their King *Cleonyme*: If thou art a God, ſaid *Dercillidas*, we do not fear thee, becauſe we have done no ill, and if thou art a man, we are as brave as you can be. Cuſtoms of the *Lacedemonians*: *Dercillidas.*

An *Ephory* cutting the two Strings which a famous Muſician had added to the Lyre: Art not thou aſhamed, ſaid he, to corrupt Muſick thus, by rendering it low and effeminate, whereas it was loud and Maſculine? *Emerepe.*

Eudamidas told a Philoſopher who talked of the art of War, that none could diſcourſe knowingly of it, that had not been wakened by ſound of Trumpet, *Or have practiſed what one would teach.* *Eudamidas.*

When they would have obliged him to make War upon the Macedonians, after the *Perſians* defeat; It is not, ſaid he, the ſame thing, to have to deal with a thouſand Sheep as with fifty Wovles.

Some ſpeaking in praiſe of the City of *Athens*: No man, ſaid he, is become the better for having been there.

Another obſerving, that the Lacedemonians were corrupted in Strange Countries; but none, ſaid he, are corrupted in *Lacedemonia.*

Alexander at the Olympick Games having cauſed Proclamation to be made that all ſuch as were baniſhed ſhould be reſtored, except the *Thebans*: That is ſevere to them, ſaid he, but it is Glorious. *Becauſe Alexander feared them.*

Obſerving

Customs of the *Lacedemonians.*

Eudemonidæ Obſerving an old Philoſopher buſy himſelf ſtill in the Search after Vertue: When is it that the will put it in practice, ſaid he?

Another ſaying, that none but a wiſe man could be a great Captain: That's very fine, ſaid he, but it ſhould be ſome great Captain that affirms it.

Eurycratidas. It being asked of a Lacedemonian wherefore the Ephori did Juſtice to private Perſons: To accuſtom themſelves, ſaid he, to do it to the Enemy. *They were the Soveraign Magiſtrates.*

Herondas. Having heard that at *Athens* they had condemned one becauſe he did nothing: Shew me ſaid *Herondas*, any one they have condemned for living nobly. *Becauſe the Lacedemonians did nothing.*

Hippodame. Upon the point of giving battle *Agis* would have ſent home to *Sparta* an old man of Fourſcore years, to ſave him from danger: Where can I find, ſaid he, a braver place to dy in; and would not go. *He dyed at his feet.*

Hippocratidas. The *Satrape* of *Caria* having asked of *Hippocratidas* what treatment he would ſhew to a Lacedemonian who had not revealed a conſpiracy: If he were your Friend, ſaid he, he hath deſerved Death; if not, to be baniſhed, for not having courage enough to adhere to Vertue. *This is a little obſcure.*

Finding a young man much aſhamed becauſe he was met in ill company: We ought to keep ſuch company as will not make us bluſh, ſaid he.

Leon. One asking *Leon* where he ſhould dwell to be

be in safety: Where equallity reigns, said he, and whence injustice is banished, at *Lacedemonia*. Customs of the *Lacedemonians.*

At the Olympick Games seeing the *Athletes* making ready to take the advantage of starting upon the first Signal, great Gods, said he, how much more passion have men for Honour, then for Justice.

When *Leonidas* went forth to defend the pass of *Thermopyles*, from whence he expected not to return, his Wife asking, whether he had nothing to say to her: Nothing, said he, but only that you should marry again after my Death to some brave man, that may get you Children like me. Or, for the Victory. *Leonidas.*

The *Ephori* wondering he carried so few men for this enterprize: Here are but too many, said he, to be slain: And being asked, what he would do with those few Companies: Dye, replyed he, under the pretence of obstructing the Enemies passage. To another that put the same question, he said, that all *Greece* did not equal those Enemies in number, but these alone equall'd them in valour; and being arrived, let us lose no time, said he, the Enemy advances, we must either dye, or conquer.

Some body telling him aloud, the Enemy approaches us; and we them, said he.

One telling him to amaze him that the very Sun would be darkned with the *Persians* Arrows, The better, said he, we shall fight in the shade then.

Xerxes

Cuſtoms of the *Lacedemonians.*

Xerxes having ſent him word, that agreeing with him, he would beſtow the whole Empire of *Greece* upon him: I had rather dye for my Country, replyed he, then command it unjuſtly. He added, that *Xerxes* deceived himſelf in believing it a Vertue to uſurp anothers right.

That Prince having ſent to him to Surrender his Arms, he anſwered, He ſhould come and fetch them.

Glorious death.

Being asked wherefore brave men preferred Death to life: Becauſe they hold one by Fate, and the other from their Vertues, ſaid he.

Leotychides

Leotychides accuſed for being changeable: It is not I that change, replyed he, but the times. Or, affairs.

One asking him the way to preſerve whet he had; not to expoſe it to Fortune, ſaid he.

Leotichides Son of *Ariſton.*

As ſome were telling another of that name that a Slanderer had ſpoken ill of him: That is, ſaid he, becauſe a Slanderer can ſpeak well of none.

The Prognoſticators making it a great Prodigy, that a Serpent had wound it ſelf round the Key of his Chamber-Door: No ſaid he, but it would be one, if the Key ſhould wind it ſelf about the Serpent. *This alludes to that of* Cato, *of the Mouſe that had nibbled the Stockin.*

A diſtreſſed wretch, who was initiated in the Myſteries of *Orpheus*, aſſerting that all ſuch who were ſo, ſhould be thrice happy after their Death:

Death: Why doeſt thou not die immediately then, ſaid he? Cuſtoms of the *Lacedemonians.*

Lyſander being reproached for doing things unworthy of *Hercules* from whom the Lacedemonians drew their Original: We muſt piece the Foxes furr, ſaid he, to the *Lyons* skin where it wants. *Alluding to Hercule's his Lyon.* *Lyſander.*

Thoſe of *Argos*, alledging better reaſons then the Lacedemonians upon ſome difference betwixt them: He that hath the beſt Sword, ſaid he, will have the moſt right. *This ſmells of the corruption of that Age, for the Lacedemonians were more reſerv'd; and indeed, he would have altered the Laws of* Lacedemonia, *with the Government; and did introduce Riches.*

His men fearing to give an aſſault on *Corinth*, a Hare ſtarting up in the Rampart: Are you not aſhamed, ſaid he, to dread thoſe Enemies, that a poor Hare is not afraid of.

To a Deputy of *Megara* who ſpake a little too confidently, he ſaid, your words require another-gueſs City, *To ſhow ones courage muſt be meaſured to ones Fortune or Strength.*

He ſaid that truth was to be valued above leaſing; but that both might be made uſe of upon occaſion, and ſo confounded intereſt with honeſty. He added, that Children were amuſed with Rattles, and men with words, which is a pernicious Maxim, becauſe it disbands all Faith, which is the foundation of humane Society.

As he was conſulting the Oracle of *Samothrace*, the Prieſt examining him, according to Or, going to be initiated.

Customs of the Lacedæmonians.

the Custom, what was the worst Act he had committed in all his life, he inquired of him, whether he put this question in behalf of the Gods, or himself; and being answered, that it was in behalf of the Gods: Then I will stay to give account, said he, till they ask it me themselves.

A *Persian* asking him, Which was the best sort of Government: That where every one is treated as he deserves, replied he. *Or, where Dignities are the reward of vertues; for this reason he would have made the Kingdom Elective.*

A Flatterer and an honest man courting his friendship at the same time, and the Parasite vaunting that he spoke in his praise every where: I have, said he, a Yoke of Oxen in my Cart, and I know which is the best of them tho it speaks never a word.

One speaking a great deal of ill of him: Say all what thou wilt, replyed he, if it be to unload thy heart.

Having beaten a Souldier for going out of his rank; and the fellow crying out it was not to steal: you ought not to have given the least Suspicion, said he.

Being worsted at a wrastling, he said it was not for want of Strength, but of Skill; *Because the Children had no wrastling masters in* Lacedemonia, *that they might not make a Science of an Exercise.*

Namertus:

As they were extolling *Namertus* for his having so many Friends, he asked, if they could tell how one might know them; when they

they inquiring of him how that was, he replyed, by Adversity. Customs of the *Lacedæmonians.*

It was told *Nicander*, that the *Argiens* spoke ill of him: It is punishment enough to them, to speak evil of a good man, said he. *By the infamy that accrues.* *Nicander.*

An *Athenian* saying to him, you love to do nothing, you Lacedemonians: But we do not commit a hundred crimes, like you, to attain it, said he. *To become Rich that they might live idly afterwards.*

The Philosophers having bandied several rare questions before *Panthoida*, and asking him what he thought of them: That those fine Discourses are to no purpose, replyed he, because you do not put them in practice. *Panthoida.*

Pausanias being asked, wherefore they had given the right of *Burghership* in *Sparta* to the Poet *Tirteus*: That they might not seem, said he, to have a Stranger for their Chief. *Pausanias*, Son of *Cleombrotus.*

A little Fellow ill shaped advising him to make War: Wilt thou have us strip thee stark naked, said he, to make us see the weakness of him, that prompts us to try our Strengths.

Several admiring amidst the plunder of the *Persians*, the Riches of their Ornaments: It had been to better purpose, said he, that these had been worth less, and the Owners of them worth more.

After the Victory of *Platea*, causing a Dinner to be made ready according to the *Persian* mode; observing the Magnificence of the preparation, What did these people dream of in their abundance, said he, to come and attack our beggery?

Cuſtoms of the *Lacedemonians.*

Another of that name being asked, why it was not permitted in *Lacedemonia* to change the Laws: Becauſe thoſe are to command, ſaid he, and not to obey.

Pauſanias, Son of *Pliſtanax.*

After his Exile, being retired to *Tegeum*, where he ceaſed not to praiſe the City of *Sparta*, he being asked, wherefore then he had left it: Becauſe Phyſicians have nothing to do, in places where all are in health. *This was but an evaſion: For he was condemned to death, and durſt no return.*

One asking him, the way to conquer the *Thracians*? By chuſing, ſaid he, a good General.

Pedaret.

Pedaret hearing ſome people commend a man for his Modeſty: That's the Vertue of a Woman, ſaid he.

To one that would have terrify'd him with the numbers of the Enemies, he ſaid, there will be the more Honor in overcoming them.

Not having been able to obtain an election amongſt the three hundred of the moſt Honorable in *Lacedemon*, he ſaid, he rejoyced that they had found three hundred Citizens better then himſelf.

Pliſtarcus, Son of *Leonidas.*

Pliſtarcus hearing that an envious man had praiſed him: He believes that perhaps I am dead, ſaid he. *Becauſe the Dead are out of the juriſdiction of envy.*

Of a Counſeller that plaid the jeaſter, he ſaid, he will become ridiculous at laſt, by overmuch acting ſo.

Polydore; Son of *Alcamenes.*

Polydore ſaid to one who was eternally threatning

threatning his Enemies, that he ſpent all his Revenge in words; for it is certain that Paſſions evaporate that way, as well as grief does by tears. Cuſtoms of the *Lacedemonians.*

Leading his Army againſt the *Meſſenians*, one reproaching him that he would make War upon his Brethren: No, ſaid he, but take my portion of an Inheritance, which is not yet ſhared. *That Country was in the Neighbourhood of* Lacedemonia.

After the battle of the three hundred, and the defeat of thoſe of *Argos* that followed; being counſelled to aſſault the place, which could not defend it ſelf: I will not, ſaid he, undertake a new proceſs, *Or, take a Town, when there is no diſpute but to ſettle the Limits, or Frontiers.*

He was asked why the Lacedemonians were ſo brave; becauſe they love dangers, replyed he, or becauſe they do not Fight ſo much out of fear, as love. *In the Original it is, becauſe they have learned to reſpect their Commanders, and not to fear them.*

Polycratidas being ſent with ſome other to the *Perſians*, he was asked, whether they came on the behalf of the publick: Yes, ſaid he, if we obtain our demands; if not, no body ſends us. *That their Republick might receive no affront.* *Polycratidas.*

Telecres ſaid to his brother, who complained that he could not be made an Ephori, as he was: That he could not ſo well diſſemble his injuries, or undergo them. *Telecres.*

Some body inquiring of him, wherefore the

Customs of the *Lacedemonians.* Lacedemonians gave so much Honor to old men, To teach them, thereby, said he, to respect their Fathers.

Being asked how much Wealth he had; as much as I want to keep me alive, said he: *As if the rest did not belong to him, since he enjoy'd it not.*

Thearidas. *Thearidas* being questioned whether his Sword were very sharp: sharper then Calumny, replyed he.

Theopompus. *Theopompus* said, the means to preserve an Empire was to give ear to the advertisements, or admonitions of our Friends, and not to suffer the little ones to be trampled upon by the great ones.

Some discoursing, that the City of *Sparta* did triumph, because they knew how to Command; No, said he, but because they know how to obey.

He said, that time abolish'd those Honors that were too great; and augmented the meaner. *Or time pulls down the great and axalts the little.*

Cuſtoms of the *Lacedæmonians.*

APOPHTHEGMES OF LACEDEMONIANS

Whoſe Names are not illuſtrious, or are not to be found.

BEfore the Battle of *Thermopylæ*. *Leonidas* having ſent away ſome young men who were unmarried, to keep them out of harms way; and intending to do the ſame by three more, under the pretence of giving them ſome Commiſſion; one of them ſaid, he was come thither as a Soldier, and not to be a Meſſenger; another, that he could do more Service there, then in *Lacedemon*: And the third replyed, I ſhall as willingly dye here, as elſewhere, *Or Fight*

as

Customs of the *Lacedemonians.*

at first, as with the last:

A Lacedemonian having a Gray-beard, and being asked, wherefore he wore it so long: That by beholding it, I may do nothing unworthy of it, replyed he.

A Poet having said, that the City of *Athens* was the support of all *Greece*: A Lacedemonian replyed, it would soon fall, had it no stronger Pillars.

Another observing a man that willingly gave ear to slandering; Do not, said he, lend thy Ears against me.

Some belonging to the Isle of *Kio*, having done somebeastly things in their passage thorow Lacedemon, the Ephoti not willing to punish them, caused it to be proclaimed, that those of *Kio* should be allowed to be nasty Villains.

A Lacedemonian spying a man lying at his whole length in a Chariot: I should be ashamed, said he, to be seen in a posture that I could not defend my self in case I were assaulted. *Or, as the* Greek *is, that I could not rise up, if I met an old man.*

Diogenes being naked, embraced a Statue in cold weather, and saying to excuse himself, he felt no hurt or inconvenience: Wherefore doest thou do so then, said a Lacedemonian.

Some one of a Nation that was not very Valiant, saying, Nevertheless we have Conquered our Neighbour Countries: That is because you are not only cowardly, but unjust too, said a Lacedemonian.

Another

Another who was about having a ſhooe put on, ſaying to a Lacedemonian, that he could not ſtand ſo long upon one Foot, as he did: No, ſaid he, but Cranes can ſtand longer yet. *To ſhew we muſt not take vanity in ſuch idle things.* Cuſtoms of the *Lacedemonians.*

A *Rhetorician* bragging of his Art: doeſt thou call that an Art, ſaid a Lacedemonian, which hath not truth for it's Object and End. *Becauſe they often perſwade to believe untruths.*

An Inhabitant of *Argos*, ſaying they had many Lacedemonians buried in their Country: Yes, ſaid a Lacedemonian; but there are no *Argiens* Graves in *Lacedemonia. To ſhew, they had not the courage to approach them. This has ſome reſemblance with another of an* Athenian, *who ſaid, they had often repulſed the Lacedemonians from the Walls of* Athens.

A Sergeant who was ſelling of Slaves, ſaying: I have a Lacedemonian to ſell: ſay, a Captive, replyed he.

Lyſimachus, asking a Lacedemonian who had liſted himſelf in his Army, if he were not a Hilote, which was a kind of Slave: Doeſt thou believe, that any other would come to ſerve thee for five pence wages? ſaid he.

The *Thebans* after the Battle of *Leuctres*, coming down even to the very Gates of *Lacedemon*, one of them cryed out aloud, where are the Lacedemonians now? They are not here, ſaid a Captive, for if they were thou durſt not approach ſo near them.

The

Customs of the Lacedemonians.

The *Athenians* having been compelled to Surrender to the Lacedemonians, demanded of them to have the Isle of *Samos* left in their hands: That were not just or fair, said they, to let you keep possession of anothers Lands, when you have not been able to defend your own.

Philip sending to know of them, whether they would have him enter the Country, as a Friend or a Foe: they answered him neither as one, nor other.

Another time they condemned an Ambassador to pay a Fine, for having given the Title of King to *Antigonus*, altho that Prince had made a Present of great quantities of Wheat to the *Spartans* in a time of Famine. *But they reckoned all those Successors of* Alexander *to be Usurpers.*

A wicked person having propounded very good advice upon occasion, they caused him to be registed as an honest man, that they might not seem to give countenance to Vicious persons.

Two Brothers pleading against each other they raised a Fine upon the Father of them, for his not deciding that Controversy. A Musician was likewise condemned, for having played on the *Lyre* with his Fingers, contrary to their Custom, because they would not suffer *Sparta* to be corrupted with Novelties.

A little Boy being mortally wounded by his Camerade; he said to those that cheered him with the hopes of a revenge; that needs not, for I had done the same to him, had

had I been ſtrong enough.

Customs of the *Lacedemonians.*

Another having ſtollen a Fox, ſuffered it to tear his Bowels, rather then diſcover his theft, and ſaid to excuſe it, that it were better to Dye, then be taken in an ill act. *It was permitted to ſteal, provided they were not taken in the Fact.*

Some ſaying to a Lacedemonian, it was happy for him, that he had not been met with by Thieves: But, they are ſo, ſaid he, for not meeting with me.

A Lacedemonian, being Interrogated, what he could do: Be Free, replyed he. *Or, dye for my Liberty.*

A Young Lacedemonian Captive, who ſerved his Maſter well enough, having order to bring him his Chamber-pot, anſwered not; and being preſſed to do it, he made his Eſcape to the top of the houſe, and told him, you ſhall quickly find whom you have to deal withal, and caſt himſelf down, that he might not do a thing unworthy, or beneath himſelf.

Another being asked whether he would be a good Boy, if they bought him: Yes, ſaid he, or whether you buy me, or not.

One being Scoffed at, for having painted a Fly upon his Buckler, as if he would avoid being known by ſo ſmall a token: You deceive your ſelves, ſaid he, for I will charge the Enemy ſo near, that they ſhall have Rea- to know this Mark well enough.

Some having proffered to put a Lyre into the Hands of a Lacedemonian, after they had dined, he ſaid, he had no skill in Fooling.

One

Cuſtoms of the *Lacedæmonians.*

One inquiring of another, whether it were ſafe going to *Lacedemon*: There is no danger for any but Lyons, ſaid he, for the Hares ſleep at our very Gates. *To ſhew they minded not cowards.*

A Lacedemonian mortally wounded at the firſt on-ſet: It does not trouble me to dye, ſaid he, but to be killed thus baſely, before I had Signalized my courage.

Another having given ſome Fiſh to be dreſſed at an Inn: hearing the Hoſt call, to bring him ſome Oyl, Vinegar, and ſome Cheeſe to make the Sauce: If I muſt have all that, ſaid he, I ſhall not need the Fiſh. *This ſhews their Frugality.*

At *Lyſander*'s Death, *Ageſilaus* having found among his Papers a Speech concerning the changing of the form of Government. And being about to publiſh it, his Friends told him, He ought not to Rake *Lyſander* out of his Grave; but rather bury his harangue with him. *Becauſe it is dangerous to reveal what may hurt us.*

Thoſe that were Betroathed to his Daughters, refuſing to Marry them after his deceaſe, becauſe he Dyed Poor, the *Ephori* condemned them to pay Fines: Becauſe they had ſhewed more regard for Wealth, then for their Faith.

At their return from a Battle, a Lacedemonian being asked, whether thoſe that were ſlain were not the braveſt Fellows: Death, ſaid he, muſt be very cunning to diſtinguiſh between Cowardize and Valour.

Some admiring the happyneſs of a Merchant who had many Veſſels: I do not value, ſaid

a

a Lacedemonian, a happyneſs expoſed to the mercy of the waves. Cuſtoms of the *Lacedemonians.*

A Lacedemonian beholding his Son brought home from a Battle, with ſeven mortal wounds, and all in Honorable places: I do not weep for thee, my Son, ſaid he, it is the cowards ſhould be wept for.

Philip being entred into *Laconia*, ſome body ſaid to a Lacedemonian, what will you do now, poor People? We will dye, replyed he, for we have not learned to ſerve. They anſwered to the demands that Prince made them with one word, no.

Antipater requiring of the Lacedemonians Fifty Young men in hoſtage, they rather choſe it ſhould be Women, or Ancient men, leſt their Youth ſhould be corrupted with Forraign manners, and when he threatned unleſs they would obey him: If thou commandeſt us, ſaid they, things worſe then Death, we will rather chuſe to dye.

An Aged man at the Olympick Games running about every where to find a Seat, no ſooner came near the Lacedemonians quarters, but all the Young men roſe up; which being obſerved with great Acclamations: Great Gods, ſaid he, all the *Grecians* know what Vertue is; but there are none but the Lacedemonians that put it in practice. *Aged men were much Honored and reſpected amongſt them; whereupon one ſaid pleaſantly enough; that it was an advantage no where but in* Lacedemon *to grow old.*

A poor Fellow craving an Alms of a Lacedemonian:

Customs of the *Lacedemonians.*

monian: He that gave thee the first, said he, ruined thee. *Because that incouraged his Idleness.*

One having desired an offering of a Lacedemonian; I do not value those Gods, replyed he, that are more Beggarly then my self. *Or, that wants the Assistance of men.*

Hearing an Orator very glib in a Discourse: Great Gods, said he, how fast that Fellow's Tongue waggs! *Not setting any value on his Eloquence.*

Another being asked, what he thought of a Poet of those times, said, He is a fit Instrument to corrupt Youth. *Because of the Licentiousness of the Poetry of those times.*

A couple of Lacedemonians having freely offered themselves to Death, to expiate the crime committed against the *Persian* Ambassadors; the King being astonished at their bravery, and intreating them to stay with him: We cannot, said they, live without those, for whom we are willing to dye.

A Lacedemonian not being able to obtain Audience of a Prince, who excused it, by Reason of his indisposition: Tell him, replyed he, that I did not come hither to Fight with him; but to speak to him.

Another spying a Ghost whilst he was crossing over a place of Burial in the night time: What doest thou come hither for, Miserable Wretch, said he, to dye once agen, and presented the point of his javelin to him.

* A Lacedemonian having obtained leave to precipitate himself, withdrew after he had observed the height of the fall; and being Scoffed

* some Republick to It was not allowed in without a general con make away ones self sent, as at *Marseilles.*

Scoffed at for it: I did not Think the favor they had done me, would require a Second to put it in Execution. *He meant, Resolution.* Customs of the *Lacedemonians.*

Another in a Battle, hearing a Retreat sounded, just at the instant he was giving his Blow: It is better, said he, to obey the Law, then to kill an Enemy, and so withdrew himself.

It being told a Lacedemonian, who was worsted at the Olympick Games, that his Adversary was too Strong for him: Not so, replyed he, but too Skilful. *In* Lacedemon *they made Wrestling only an Exercise, but had no teachers of that Art.*

Fifty thousand Slaves being taken and carried away at one time out of *Laconia*: How are we eased of a world of Rascals, said a Lacedemonian!

Another, who gloried in his Victory at the Olympick Sports, and who refused a great Sum of Money if he would yield the Conquest, being asked, what his Reward would be, to March, said he, crowned before the King. *For so Valour was Honored, by them.*

A Lacedemonian being overthrown, and ready to be thrust through behind: Strike me, cryed he, in the Forepart; that my Friends may not blush for me when I am Dead.

A Lacedemonian Tutor, being Interrogated, what he would teach his Disciple: Honor, replyed he. *For that all the Precepts are contained in that. Another said, that a good tutor served to make that which was Useful to become Pleasant.*

A

Customs of the *Lacedæmonians.*

A Lacedemonian being Sentenced to Death, ſaid, he was glad they had condemned him to a Fine, which he could eaſily pay down.

Another ſaid, the Lacedemonians ſpake but little becauſe there was nothing ſo much like ſilence. Or ſo near to ſilence.

That Calumny was ſo much worſe then Injuſtice, as a Traitor is worſe then an open Enemy.

At *Sparta* it was uſually ſaid, that thoſe who were free were abſolutely ſo, and thoſe who were Slaves the ſame. *By Reaſon of the full Liberty of the one, and the extreme Servitude of the other.*

APOPHTHEGMES OF SOME LACEDEMONIAN *Women.*

Braſidas. *Braſidas* being ſlain in *Thracia*, his Mother enquired of ſome Ambaſſadors of that Country, whether he dyed like a brave man; and they having replyed, that he was unparalell'd: You deceive your ſelves, ſaid ſhe, there are many ſtill in *Macedonia*, that excel him.

Gorgo. The Daughter of King *Cleomenes* obſerving an Ambaſſador, that made great promiſes to her Father: Send away that ſtranger, ſaid ſhe, leſt he corrupt you.

Seeing his Servant one day dreſſing him, ſhe cryed out; that he had no hands,

And meeting another that let his Train

Lacedemonian women. drag after him out of State: He does not so much as underſtand the Womans Trade yet, ſaid ſhe. *Or, could not act that effeminate part well.*

Gyrtias. *Gyrtias* when they brought home her little Son, half dead with his wounds, ſhe turned out all her Friends and Servants that wept and bewailed him; and ſaid, Brave people are not to be lamented, but all their care muſt be to help to cure them.

Another time having received news that he was ſlain: It was fit he ſhould conquer, or dye, ſaid ſhe; I am better ſatisfyed that he is dead honorably, then to have lived long to no purpoſe.

Damatrias. *Damatrias* ſlew her Son, being returned from Battle, where he had behaved himſelf coward-like. Another did the ſame, adding, he was none of hers. A third, ſent hers word there went an ill report of him, which he muſt wipe off, or dye. Another ran before her Children who were Flying from the Enemy, and pointing to her Belly, asked them, whether they would hide themſelves there. Another ſeeing her Son come Back alone, inquired of him for his Companions, and Learning from him, that they were all Slain; broke his head, ſaying, Go and follow them.

One telling his Mother, that his Brother was Dead: Art thou not aſhamed, ſaid ſhe, to Survive him? *This was not brave but unnatural.*

A Woman having five Sons, who were Marched out againſt the Enemy, placed her ſelf

ſelf at the Gate of the Suburbs, to hear ſome tydings of the Fight, and being told they were all Dead; that is not the thing I would know; but whether they gained the Victory; which being aſſured of: Courage, ſaid ſhe, all goes well. *Lacedemonian women.*

Another Burying her Son who was killed in Battle, ſaid to thoſe who would have comforted her: I begot him only for this.

A Lady taking pride in ſome curious Needle-work, a Lacedemonian ſaid to her, pointing to her four Sons; Behold, there is my work.

The Mother of *Pedaret*, wrote him word: Do better, or never return, for thy fortune is deſperate.

Another finding her Son go Lame after his returu from War, ſaid, thou canſt never make a ſtep, but it will mind the of thy valour. Another added, the Honor will not let thee feel the inconvenience. But, a third told her Son, who could hardly crawle along, that he had more reaſon to glory in his Valour, then be aſhamed of his Misfortune.

Another giving her Son his Fathers Buckler, charged him, that he ſhould keep it as well as his Father had done: Another ſaid, bring it back again, or let them bring thee back again upon it.

Another complaining that his Sword was too ſhort: You muſt make your thruſts the more home, ſaid ſhe, Or, take one ſtride the nearer.

Another hearing her Son had done bravely; 'Tis becauſe he was my Son, ſaid ſhe. And of

Lacedemonian women.

another who was faint hearted, ſhe affirmed, he had been changed at Nurſe.

Another being informed of the Honorable Death of hers: By that, he hath made it appear he was my Son, ſaid ſhe. Another ſaid, let them place his Brother in his rank. Another ſaid to him that brought the news: I am aſhamed for thee, that thou didſt not follow him. Another ſaid, it was more Honorable to dye for his Country, then to Return Victor from the Olympick Games, and would not take off the Garland of Flowers ſhe had upon her Head.

One attempting to corrupt a Lacedemonian Lady; ſhe bid him, make his Addreſſes to her Husband. *That was a thing allowed of by* Lycurgus's *Laws.*

Some body enquiring of another, what ſhe brought in Marriage, ſhe replyed, Chaſtity.

A Female Captive of *Lacedemon*, being asked, what ſhe could do; replyed, ſhe could keep Houſe: Another ſaid, ſhe could Govern it well: another, be free: and being commanded to do ſome unworthy thing, ſhe told them, they would be ſorry for her one day, and ſlew herſelf.

Another being asked, if ſhe had lain near her Husband: Not I near him, replyed ſhe, but he near me.

The Mother of *Agis* contemplating him, after his Death: Ha my Son, ſaid ſhe, thy Vertue made thee dye! *He would have reſtored the Ancient Diſcipline.*

She

She ſaid, killing her ſelf; I can do no other Service now, but this to my Country. *Or, I have been Serviceable only in this.* *Lacedemonian women.*

A Lacedemonian Lady, having by chance diſcovered her naked Arm in the Street; and ſome body crying out, ah! how white and Handſome it is: She replyed, it is not common.

APOPHTHEGMES

OF

PHILOSOPHERS.

Thales.

THales ſaid, it was indifferent either to live, or to dye; and being asked, wherefore he did not dye then; Becauſe it is indifferent, replyed he.

To one that inquired of him, what was the Strangeſt thing he had ſeen in his whole life: he anſwered, an old Tyrant.

One that had committed Adultery, asking him, if he ſhould ſwear he did it not, he told him, that Perjury was not worſe then Adultery; *But they are two Crimes inſtead of one.*

Being asked his opinion, which was the beſt form of Government in a State: That, replyed he, where there are neither Poor, nor Rich. *That is becauſe nothing can be drawn from the Wealthy by reaſon of their intereſts, nor from the poor by Reaſon of their want, beſides, that abundance, and want makes people more undertaking.*

Theſe

Philoſophers

Theſe are a part of his Sentiments.

That Night had preceeded Day. *It muſt not be added of one day, for there was none.*

That the Gods do not only know our evil Actions but our evil Thoughts.

That it is the moſt difficult thing in the World to know ones ſelf; the moſt eaſie to Counſel another; and the moſt delightful to obtain ones deſires.

That Truth is as far diſtant from untruth, as the Eyes are from the Ears. *Which is to ſay, that there is nothing of certainty but what one ſees, not what one hears.*

That the beſt means to make one undergo Misfortune; is to ſee one more unfortunate then ones ſelf, *Eſpecially ones Enemy.*

That to live well, we muſt abſtain from thoſe things, which we reprove in others.

That the happyneſs of the body conſiſts in health, and that of the mind in knowledge.

That one muſt expect from ones Children the ſame that one hath done to ones Father.

That a great talker, is ſeldom a wiſe man.

That one muſt chuſe well, and hold faſt.

That the moſt Ancient thing that is, is God; the moſt beautiful, the World; the greateſt, Place; the Swifteſt Thought, the ſtrongeſt, Neceſſity; the wiſeſt, Time.

That we muſt not tell any thing to another that can hurt us, to which this Reſſembles, that

Philoſophers that one ſhould live with his Friends, as if they might become Enemies. *That is to ſay, love as if it might turn to hate, and hate as if it might convert to love*; *which is attributed to* Chilon.

That the hardeſt things become eaſie by Cuſtom; that it were as eaſie for a wiſe man to become Rich, as it were hard to make him covet it.

Pythagoras. *Pythagoras* interrogated when one ſhould take the enjoyment of the pleaſures of love, replyed, when one hath a mind to grow worſe. *Becauſe it decreaſes ſtrength.*

He ſaid, the whole World was a Comedy, of which the Philoſophers were the Spectatours.

That thoſe who reproved us, did more good, then ſuch as Flattered us, *Becauſe the one correct us, the other corrupt us.*

That Wealth tended to Debauchery, Debauchery to Violence, Violence to Repentnce.

That it is better to make our ſelves be beloved, then feared. *The reaſon is given formerly.*

That nothing is ſo fearful as a guilty conſcience.

That Sickneſs ſhould be baniſhed from the Body; Ignorance, from the Mind; Vice, from the Will; Diſorder, from the Paſſions; and Civil Wars, from ones Country; *Or, rather from ones ſelf.*

That the Mind which takes too much care for it's body, makes it's priſon more inſupportable.

Solon

Solon did all he could to hinder *Piſiſtratus* from uſurping that *Tyranny*, and having diſcovered his deſign, divulged it openly in the Aſſembly; but when he ſaw him become Maſter of the City, he withdrew, after he had told them, He was wiſer then thoſe that had not foreſeen it, and more couragious then thoſe that durſt not diſcloſe it. Philoſophers

When *Piſiſtratus* ſent to him to know upon what Grounds he undertook to oppoſe him, he replyed, upon my old Age; *As having nothing more to fear.*

Creſſus ſhowing himſelf to him in all his Glory; and asking, Whether he had ever ſeen any thing Finer; yes, ſaid he, *Peacocks* and *Pheſants:* By how much their Beauty and Bravery is natural, and his was borrowed. Nor would he ſtyle him happy, till he had finiſhed his Race, all being uncertain till the time of our Death.

Being asked whether he had given the *Athenians* good Laws: Yes, ſaid he, the beſt that they were capable of.

He ſaid, the Laws reſembled the Spiders Webs, that catched only poor Flies, *Becauſe the little ones only are puniſhed, the great ones eſcape by their intereſts.*

That to make an Empire laſting, the Magiſtrates muſt obey the Laws, and the people the Magiſtrates.

That the *Athletes* were good for nothing when they were become old, after it had coſt them a great deal to attain it.

That ſilence was the Seal of ſpeech, and time

Philosophers. time of silence; *Because it marks the season when to speak and when to refrain.*

That he still learned by growing older.

That he had provided no Laws against Parricides, because he did not believe there were any.

That to prevent injuries, the way was that those who were not touched by them, should the first Present them.

That Luxury attended by Riches, degenerated into *Tyranny*.

He termed Cities, the common-shoar of humane Misery, *Or, the receptacle.*

Chilon. *Chilon* asked one, who was vapouring that he had no Enemies, have you no Friends neither? *Both the one and the other arising from the same Principle.*

He said, the perfection of man consisted in foreseeing the future, as much as it was possible to do by Reason.

That good men differed in this from the bad, that they had none but honest hopes.

That Gold was the Touch-stone of man.

That he repented himself but of one thing in all his life, having advised a Party to agree, that it might prevent his Friend from being condemned. That is to say, to prefer Friendship to Justice. *Or, for having refused to Judge between two, for fear of giving it against one, tho he had been chosen Arbitrator for that purpose.*

That when one saies, what one ought not to say, one is subject to hear, what one would not hear.

That a dishonest gain is more to be apprehended

ed then a loſs, becauſe we are ſorry for that but once, for the other all our life time. *Or, ſhould bemoan that but once,* &c. *Philoſophers*

That one ſhould not undertake, what one cannot perform.

That the Tongue ought not to outrun the Wit, but muſt be bridled at all times; eſpecially at Feaſts. *Becauſe the heat of Wine and good Chear, is apt to make one ſay things, which one would not have done faſting.*

That the three moſt difficult things, were to keep a Secret, to forget an injury, and make good uſe of ones leaſure.

That *Jupiter*'s paſttime, was to liſt ſome up, and caſt others down. *Theſe are called the Sports of Fortune.*

That one ſhould not threaten, becauſe that forewarnes them to ſtand upon their Guard.

That one ought not to take a Wife too well qualifyed with Beauty, Birth, Grandeur, or Riches, for fear of taking a Miſtriſs inſtead of a Wife, or Mate.

That we muſt not ſpeak evil of thoſe that cannot defend themſelves. *He meant it of the Dead.*

That we ſhould honor old Age, not only upon the Score of Reaſon, but of Intereſt, *That care may be had of us, when old Age is come.*

That the great ones ought not to be flattered, leſt they become proud.

That to make themſelves be loved, as much as reſpected, they ought to temper their Majeſty,

Philoſophers: Majeſty, with ſweetneſs, *Or, they ſhould deſcend a little from their height.*

That to Govern a State well, one ſhould Govern his Family well.

That one muſt ever ſtand upon the Guard, againſt ones ſelf.

That one ſhould guide ones ſelf in ſuch a manner, as not to fall into contempt, nor into hatred. *By too much pride, or too little Spirit.*

That one ſhould deſpiſe Death; but without neglecting life.

That what it had of moſt affrightful, was the Preparation towards it.

That one ſhould neither deſire it, nor fear it: Which he expreſſed in theſe Terms: I will not dye; but I care not if I were Dead.

That one ſhould be old when one is young, and young in old Age; that is to ſay, wiſe in one, and not peeviſh in the other.

That one ought to remember kindneſſes received, and forget thoſe one has done.

Pittacus. *Pittacus* being told, that to put in execution what he had propounded, they muſt find out an honeſt man: The thing is then impoſſible, ſaid he.

He ſaid, that a Pardon was of more value then Repentance. *That is to ſay, then revenge which is ſubject to repentance.*

That of all things the leaſt ingrateful, was time; the moſt obſcure, things to come; the moſt faithful, the Earth; and the moſt unfaithful, the Sea.

That the half was worth more then the

whole: *It is a riddle which may be expounded of divers things, and particularly of Riches and of Quality, the Mediums of which are by* Ariſtotle *held the beſt.* Philoſophers

That there is nothing more certain then to diſpoſe of the Preſent, without waiting the Future, *Becauſe of it's uncertainty.* He added, that it belonged to Prudence to foreſee it, and Reſolution to undergo it; *When it comes, and is unhappy.*

That one ought not to divulge their deſigns, leſt miſſing one be laughed at.

He ordained a double puniſhment, to thoſe that did any Miſchief being Drunk: One for the fault committed, and the other for the Drunkenneſs.

When ſome wicked Villains were invoking the Gods in a Tempeſt: Hold your peace, ſaid *Bias*, and if poſſible, let them not know that you are here. *Bias.*

An Impious Fellow asking him, what Piety was; He gave no anſwer; and when the other muttered at it, what haſt thou to do with it, ſaid he, it concerns thee not?

Being Judge, he wept at the Condemnation of guilty Perſons, and ſaid, He gave one to Nature, the other to the Law.

He ſaid, the worſt of wild Beaſts, was the Tyrant, of tame ones the Flatterer.

That the moſt difficult to undergo of all things, was the change of Fortune, and added, that thoſe that had ever been unfortunate, were not ſo.

That hope was the moſt pleaſing thing of life

Philoſophers. life; but the moſt eſteemed was profit.

That it was better to be a judge betwixt Enemies, then betwixt Friends; becauſe amongſt the firſt one was ſure to gain a Friend,

Periander. among the other an Enemy.

Periander ſaid, to thoſe that asked him, wherefore he retained the Dominion: That it was as dangerous to quit it, as to take it, *Or, to loſe it, as 'tis in the Greek.*

That Kings ought to be Environed with good Will, in ſtead of Guards; that is to ſay, that to raign Securely, it is neceſſary to have the Affections of the People.

Cleobulus.

Cleobulus ſaid, there were two things to be feared, the Envy of Friends, and the Hatred of Enemies.

Anacarſis.

Anacarſis bid them tell *Solon* coming to ſee him, that it was a Stranger who ſought his Friendſhip: Go, and let him know, replyed *Solon*, that it is in his own Country he ſhould make Friends, and not amongſt Strangers; then coming in briskly to him, I am in my own Country, ſaid he. *He was come to dwell in Greece.*

He ſaid, the beſt Ship, was that which was Arrived in Port, and replyed to thoſe that asked him, Whether there were more Living, or Dead: Amongſt which do you reckon thoſe that are Sailing? *Another ſaid, thoſe that are aſleep.*

Being asked, whether there were any Muſick in his Country? He replyed, that there was not ſo much as any Vines. *To ſhow, that was the Prompter to debauch.* He likewiſe

ſaid

said, there were two sorts of Grapes, the one Sweet, the other Sowre. *To note, the different effect of Wine, in the divers use of it.* *Philosophers*

An *Athenian* reproaching him that he was a *Scythian*: My Country, said he, is a shame to me, and thou art a shame to thy Country.

To a Debauched man that did some Extravagancies, he said, if he could not bear Wine better in his youth, he should be forced to drink Water in his old Age.

He said, that the publick Market Place was the Theatre of Injustice. *Because of the frauds committed in trade.*

That Drunkenness was a lesson for Sobriety. *Because of the inconveniencies one endures, and the infamy that follows; the* Greek *saies, the sight of Drunkards: But my expression extends yet further.*

That the Tongue was the worst, and the best part of man. *Or, member, for the ill, and the good it can do.*

That the prosperity of the wicked, was the affliction of the good.

That in *Greece* it was the Ignorant that gave judgement and the wise that were judged. *Because the common people presided in those sports of which they understood little; regulated the Politicks in which they understood yet less; and called the Generals to account, without any Skill, or Knowledge of the Military Art at all.* As Tragery, Musick &c.

He wondered that at Feasts they began with little Glasses, and concluded with great, and thus Drank small Draughts when they were thirsty, and greater when thirst was gone;

Philosophers gone. *But otherwise their thirst would have been abated too soon, and by consequence the pleasures of a Debauch could not have lasted.*

He was Slain in *Scythia*, attempting to bring in the *Grecian* Customes, and said dying, that the Envy which had spared him amongst strangers, had murthered him at home.

To a *Grecian* who reproached him, that he was a *Barbarian*: He replyed, thou wouldst be so in my Country, as I am in thine.

Myson. *Myson* said, that we must not judge of Things by the Words, but of Words by the Things. *They are the Rule, and by consequence the only Measure.*

Some admiring that he laughed to himself being alone: 'Tis for that Reason, I laugh, said he. He loved no company.

Anaxagoras When *Anaxagoras* his Kindred reproved him, for that he took no care of his Wealth: Do you take Care of it then, replyed he, and gave it them. *Note the saying of* Cicero, *that there is nothing so Fooliſh, but hath been said by some Philosopher.* One might add, *done.*

Some body finding fault with him, that he cared not for his Country: You deceive your self, said he, pointing to the Heavens. *And therefore he said, he was Born to contemplate the Sun and Stars.*

Being twitted that he was deprived of his Country by his Exile; as that is of me, replyed he. *Diogenes said as much.*

Of *Mausoleus* Tomb, he said, it was Gold turned into Stone. *The same may be said of all stately Buildings.*

As

As ſome were bemoaning that he muſt dye in a Forraign Land: The way to the other World, ſaid he, is as near from one place as the other. *Philoſophers.*

Pericles endeavouring to diſſuade him from the reſolution he had taken to dye. When one would have the light of a Lamp to continue, ſaid he, they put ſome Oyl to it. He was in want.

He ſaid, that knowledge did as much hurt to ſuch as knew not how to uſe it, as it did good to others.

That Age and Sleep, did by little and little teach us the way to Death.

That of all thoſe whom we held to be happy, there was not one that was ſo.

Socrates having received a kick, will you not reſent it, ſaid ſome: No more, replyed he, then if an Aſs had ſtruck me. *Socrates.*

Of *Heraclitus*'s Works, he ſaid, that what he underſtood was very exquiſite, and he believed, that what he did not underſtand was ſo too, but that it required a good Diver to go to the bottom. *Becauſe of their profoundneſs.*

Alcibiades having beſtowed a great deal of Ground upon him to build: This is, ſaid he, like one that ſhould beſtow a whole Oxe Hide, to make one pair of ſhoes. *As having no need of a great Houſe; being but poor.*

In a Fair, beholding a multitude of Wares and diverſity of Merchandize: How many things I have no need of, cryed he!

He was wont to ſay, there is no Sauce like a good Appetite, and that Water ſeemed good to the thirſty.

Philoſophers. He ſaid, that knowledge and ignorance, were the Principles of good and evil, and that not only Nobility and Riches were no goods: But that they cauſed many evils.

As ſome were reproaching *Antiſthenes* that he was Born of a *Thracian* Mother: That is, ſaid he, becauſe from two *Athenians* ſo great a man could not have proceeded. *Becauſe of the Luxury, and the ſoftneſs of Athens.*

He learned Muſick in his old Age, ſaying it was never too late to learn. *Or, it was always time enough to learn.*

Obſerving ſome were paying very dear for Fruits before the due ſeaſon, he asked, whether they deſpaired that Seaſon would ever come.

While they were Acting a Tragedy of *Euripides*, where he Scoffs at Vertue, he went away, ſaying, it was a ſhame they took care to keep a Slave ſecure, and yet ſuffered ſo precious a thing to be caſt away.

Some body asking his advice, whether he ſhould Marry, or not; which ſoever you do, you will repent, ſaid he. *Becauſe we are ever wearied with our preſent condition, finding the inconveniences.*

His Wife being offended that he but Slenderly treated ſome people of Faſhion: If they are worthy men, ſaid he, they will be contented, if not, I do not care to pleaſe them.

He ſaid, of thoſe that were afraid to ſpeak before the People, that they dreaded thoſe in Companies, whom they deſpiſed Single.

One

One of his Scholars having nothing to give him, gave himſelf to him: Thou doeſt not think, ſaid he, what a great Preſent thou haſt made me, for ſince every thing was made for man, man is more worth then any thing elſe that can be given. *Philoſophers.*

When it was told him, that he was Condemned to Death by the *Athenians*; and they, ſaid he, by Nature. But it is unjuſtly, added his Wife: Wouldſt thou have it to be juſtly, replyed he?

The day he was to Drink the Poyſon, one of his Friends having ſent him a Fine Gown: How, ſaid he, will not that which hath ſerved me all my life, ſerve at my Death?

Obſerving a Philoſopher who affected to wear a tattered Garment: I Spy thy Vanity, ſaid he, through the Holes of thy Coat.

To thoſe that asked him, whether Slandering did not offend him: There is nothing but truths that can offend. Another time he ſaid, if what they ſay of me be true, it will ſerve to correct me; if not, it does not concern me, for it is not of me they ſpeak.

One of his Friends not being able to ſuffer his Wives Bawling, he ſaid, he was accuſtomed to it, as one is with the Gagling of Geeſe, or the Cackling of a Hen: But the Geeſe lay Eggs, and Breed young ones, ſaid that Friend; and ſhe brings me Children, replyed *Socrates*.

Some wiſhing him one day to ſtrike her, becauſe ſhe came and took his Cloak away from him in the midſt of the Street: 'Tis to

Philoſophers. much purpoſe, ſaid he, and by that means we ſhall call all the people together about us, who will cry, to him *Xantippe*, to her *Socrates*!

He applauded the Apology which an Orator had made for him; but he ſaid it was not proper for him: As Shoes, ſaid he, may be well made, and yet not Fit my Feet.

His Judges asking him, what he believed he had deſerved, To be maintained, ſaid he, at the Publick charge in the *Prytanea*. *As one ſhould ſay, in the Palace or the Town-hall.*

He would have people refrain from Eating, and Drinking, ſuch things as tempted one to Eat and Drink, when they have neither hunger, nor thirſt; and ſaid there was no worſe Food. *Becauſe it begets Superfluous humors, which produces Maladies. It is added, that ſome times he would not Drink when he was very thirſty: But there is nothing that debilitates the natural faculties more, then to deny them their Lawful deſires, and it is not ſo much a ſubduing ones ſelf, as a deſtroying ones ſelf.*

Ariſtophanes, having expoſed him in his Comedies, he ſaid, he could endure Railery without Murmuring. While he was reproving a Friend publickly, *Plato* telling him, it had been better to have done it in private: And thou likewiſe to have adviſed me ſo too, ſaid he.

Hearing a Dialogue of that Author recited, where he ſpeaks much of him: How many Falſities, ſaid he, does that Young man tell of me.

A Debauched Fellow complaining to him, that

that he had no Money, he told him that he ſhould borrow ſome of himſelf, by Retrenching his Expences. *Philoſophers.*

Of a Prince, whoſe happyneſs was much extolled, he ſaid, he did not know whether he were happy becauſe he had never talked with him. *Felicity depending more upon our ſelves, then upon external things.*

To one that asked him queſtions concerning the State of the Dead after this life, he ſaid, that he had never been in that Region, nor had ſeen any that were returned from thence.

He meaſured Riches by the uſe one had of them, and ſaid, that the reſt was not only Superfluous, but incommodious, another added, that they were worſe then Poverty.

He ſaid, to a Debauched man that bragged he had more Scholars then himſelf, that it was not ſo eaſie to aſcend, as to deſcend.

Being in company, and receiving the news of the Death of his Son: Come, ſaid he, let us go and Bury him. *Without being otherwiſe moved.*

He ſaid of a Prince who had expended much in the building of a Palace, but had been at no coſt to improve himſelf; that People came Flocking from all parts to ſee his Houſe: But no body was deſirous to come to ſee him.

He recommended three things to his Diſciples, Wiſdom, Modeſty, and Silence.

Being witneſs of the Maſſacre made by the thirty Tyrants, he ſaid to a Philoſopher:

Philosophers. Let us comfort our selves that we are not like the great ones, the Subject of Tragedies.

His Wife finding fault with him that he had refused *Alcibiades*'s Presents: I have, said he, my Ambition, as well as he hath his.

He said, there was no better Inheritance, then a good Friend.

Some body treating ill his Servant before him: Hast thou never taken notice, said he, that thou art more Guilty then he? *Some attribute it to* Diogenes.

A man followed by a little Servant, who carryed his Cloaths, complaining of his weariness: Art thou not ashamed, said he, to be weaker then a Child?

Against those that amused themselves in Fruitless and curious Studies, he quoted a Verse of *Homer*, where it is enquired what they do at home, and said, that those things that are above us, concerns us not. *He meant the Heavens, and the Constellations.*

When his Friends were concerned, that he having saluted another, the other did not return his Salutation: Wherefore should I be angry, because another is not so Civil as my self, said he?

He said, that Sumptuous Cloaths were only fit to Act Tragedies in.

Of a man that loved to contend, he said, He could not live amongst honest good natured men, but ought to wast his days in Solitude.

Some body complaining that every thing was very dear at *Athens*, he made it apparent,

Leading

Leading him round the City, that there was nothing dear but Superfluities. *Philoſophers*

He would not accept the Preſents of a Prince becauſe he could not return him the like, nor would he go to wait upon him, that he might not trouble his quiet, nor loſe his Liberty.

Saying one day to his Friends, being returned from a Fair, that if he had had Money, he would have bought him a Cloak, they all proffered him ſome: But too late, ſaid *Seneca*; for they ſhould have prevented the ſhame of asking for it.

One ſaying, his Travels had done him no good; that is, ſaid he, becauſe you Travelled always with your ſelf.

He commanded *Xenophon* to follow him: To learn, ſaid he, a Science which he Ignores, which is to make a good man. *Or, to make man good.*

Walking in the Morning, he ſaid, he was preparing a reliſhing Sauce for his Dinner. *Becauſe it begets an appetite.*

He called good Fame, the perfume of Virtues, becauſe it ever follows and makes a laſting Sweetneſs.

To a Young man who was ſilent, he ſaid, ſpeak that I may ſee thee.

He believed Woman to be as capable of Diſcipline as man, contrary to *Ariſtotles* opinion, who holds her for a leſs perfect Animal.

Having adorned himſelf more then ordinarily to dine with the Fair *Agathon*, ſaid he, we muſt make our ſelves Handſome, to go to the Handſome. *However he was very ill-favoured,*

Philoſophers. *ed, and reſembled the Pictures of the* Silenes, *who are Painted flat-Noſed and great-Belly'd.*

Feeling a pleaſing itch, when they took off his Chains, he ſaid, that Pleaſure was the Daughter of Pain, *Or, rather that the one begot the other, by turns.*

Before he Drank off the Poyſon, he asked the Executioner, as they ask a Doctor before they take Phyſick, what he muſt do afterwards, and ſaid, he was going to be delivered from all his troubles.

When he was told, he ought to preſerve himſelf for his Children, and for his Friends, he ſaid, God would provide for his Children: And for his Friends, he ſhould find others in the Regions whither he was going, or at leaſt, it would not be very long 'ere he ſhould ſee them there.

A man well Skilled in Phyſiognomy, having ſaid of him, that he was Brutiſh, Luxurious, and addicted to Drunkenneſs, he replyed, that it was true, he had an Inclination to thoſe Vices; but that he had corrected himſelf by his Reaſon.

Ariſtippus having ſent him ſome Money which he had earned by teaching, he returned it back again, ſaying that all things were not decent for all men. *He never took any thing of his Scholars.*

As he was treating a Friend, his Wife having thrown down the Table, and that Friend riſing to be gone; your Hen did as much at your Houſe the other day, ſaid he, and I did not go away for that.

Theſe

Philoſophers.

Theſe are ſome of his Sentences.

He ſaid, he knew but one thing; which was, that he knew nothing: And added, that he had a God for his Conductor; who advertiſed him of what he was to do. *Plutarque ſaies, of what was to come.* Or, a *bonus Genius.*

That it was no ſmall matter to begin well, tho that were little valved.

That it was very imprudent to ſeparate the uſeful from the honeſt, as if any thing could be really uſeful that is not honeſt. *Or, that diſhonours us.*

That Young People ought to do nothing to exceſs. *This is a mark of Wiſdom: But not of a great Genius, which runs on with great ardour to all it does undertake.*

That great care was taken to make a Picture that reſembled, but we had none to reſemble the Deity, in whoſe Image we were made: That we trickt up our ſelf in a Looking-glaſs, and did not a dorn our ſelves in Vertues habit. *This is a little varied from* Plutarch.

That he did Eat to live: But that the moſt part did live to Eat.

That it was with an ill Woman, as with a Vicious or ill-conditioned Horſe, when one is once uſed to it, all others ſeem the better. *Or, ſeem good.*

That we were the more happy, or more good men, by how much we approached nearer to the Fountains of goodneſs and felicity, which is God.

That

Philosophers. That we must ask nothing of the Gods, but what they would have us, nor offer any thing, but what cost nothing. *Prayers, Praises and Thanksgiving.*

That there was more Pleasure in Sobriety, then in Debauchery; *Because we tast it better, and it is mixed with no bitterness; which made him say, that the temperate were more Voluptuous, then others.*

That the means to make ones self to be admired, was to be such, as one would have others believe one to be.

That as one does not take ones Shoe-makers Son, or ones Taylors, to make our Shoes, or Cloaths, unless they know the Trade; it was Ridiculous to suffer ones selfto beGoverned by such as did not understand Affairs, upon the pretence that their Fathers were able men.

That if a man would manage his steps, one might make a very long Journey with all those that are idly lost.

That to strong natures, as well as Headstrong Horses, there is more instruction requisite then to others.

That no kind of Labour is shameful, but that it is Idleness that is Shameful.

That it approaches Divinity to subsist with but a little, for they subsist without any thing. *But there is a great deal of difference betwixt the Divine Nature and ours, and by Regulating ours like theirs, we should destroy it.*

That there was nothing so precious as leasure, not because we should do nothing, but because one may Chuse to do what one will.

That

That the Beauty of the Soul is more amiable then that of the Body, tho the have not so many Adorers. *Philosophers.*

That true Friends are in this particular contrary to Lovers, that these always crave, and the others are ever giving.

That Books have destroyed, or ruined the Memory, because formerly the Memory was the only Book. *Or, was instead of Books.*

That if all the Evils were heaped together, to be dealt to every one his share, there are none but would rather keep his own then chuse any other mans.

Æsop told those that Scoffed at his ill Countenance, That makes not the man, but his Reason. *Æsop.*

Some body relating some injuries that had been said of him, and excusing himself that it was not he, but others: Neither is it those that makes the Swords, said he, that Murthers men; but those that use them. *His other Apophthegmes may be found in his Fables.*

Empedocles said to one who complained he could not find a wise man: That is because one must be wise to find one. *Empedocles.*

Interrogated wherefore he was in so much choler against those that had spoken ill of him, that being unworthy of a Philosopher: I should not be sensible of Praise, said he, were I insensible of injuries.

He said, the *Agrigentines* builded as if they were to live for ever, and lived as if they were to dye quickly, *like Prodigals.*

Democritus said, He had attained to an extream *Democritus.*

Philoſophers tream old Age, by not yeilding to Voluptuouſneſs. *By this he underſtands the pleaſures of the body, or, rather the exceſs of pleaſures, for there is nothing, to ſpeak properly, but pleaſure that maintains life. Therefore it hath been ſaid, that the Gods are immortal by their continual pleaſures.*

That a little Wealth was much to thoſe that were not covetous, *Or, rather*, to thoſe that were not Prodigal.

That we ſearch for good and cannot find it, and we find the evil without ſeeking after it.

That Luxury furniſhes the great Tables with Meats, and Temperance the little ones.

That the hopes of Wiſemen do ſometimes ſucceed; but never thoſe of Fools, becauſe their Wiſhes are ever above their reach.

That old Age had every thing, and had nothing; which may be likewiſe ſaid of the covetous; of the one becauſe they will not make uſe of what they have; and the others cannot.

That Riches did not conſiſt in the poſſeſſion of Wealth; but in the uſe of it.

That if the body ſhould arraign the Soul in Judicature, it could eaſily prove it had not done it's duty.

Of a Prattler he ſaid, that he was not ſo capable of ſpeaking, as he was incapable of holding his peace.

He called diſcourſe the ſhadow of Action.

Having met with a Cucumber of a taſt that was more then ordinary, he was informed that it had been put in a Pot wherein there had

had been Honey: How much they have dis- *Philoſophers.*
obliged me, ſaid he, in diſcovering the reaſon: For they have deprived me of the pleaſure I ſhould have taken, in ſearching it out.

Heraclitus ſaid, one ſhould run to prevent *Heraclitus.*
an injury, as one does to exſtinguiſh a Fire. *Becauſe it breaks out immediately if not timely prevented.*

That one ſhould Fight for the Laws, as for the Outworks of a City. *As being the Bullwarks of a ſtate.*

He told the *Epheſians* who admired to ſee him play with the Children, that he would rather chuſe to do that, then to medle with their Affairs. *Becauſe of the trouble and danger there is to intermedle with the publick Affairs.*

When ſome Murmured becauſe he was ſilent in an Aſſembly; It is, ſaid he, to give others lieve to ſpeak.

Timon, Surnamed the *Miſanthropus*, becauſe *Timon.*
he hated men, gave this for his reaſon, that one half of them were worth nothing at all, and the other worth very little. *Becauſe they hated not the ill ones enough.*

He careſſed *Alcibiades*, becauſe one day, as he ſaid, he would cauſe the Death of a World of People.

Some body that treated him, having ſaid, what a pleaſant Meal was this! Yes, replyed he if thou hadſt not been here!

Intending to Fell a Tree in his Garden, whereon one had hanged himſelf, he gave notice to the People, that if any more had the ſame deſign, they might make uſe of it before it were cut down. He

Philosophers. He said, that Coveteousness and Ambition were the two Elements that entred into the composition of all crimes.

Xenophon. *Xenophon* Sacrificing, heard of the Death of his Son, and laying down the Garland of Flowers he had upon his head, put it on again, as soon as he was assured that he dyed like a brave man, and said, as some have written, that he knew he was born Mortal.

He said, that good Deeds were Trophies erected in the hearts of men.

He added, that we must draw advantage from our very Enemies; and that to make the Gods be Favourable to us in Adversity; we ought to invoke them in Prosperity.

Aristippus. *Aristippus*, of whom it was said, that he was the same in his Purple, as in his Rags, to express how well he acted any part; having bought some Wild-Fowl very dear, said to those that muttered at it, that he was as dainty as they were covetous, and reproached another, who told him, he would have bought it if it had not been of so great a Price: That he did not hate the Luxury, but the Expence.

The Tyrant *Denys* having spit in his Face, he without being moved, said to excuse it, the Fishermen are wet all over to catch a little Fish. *Courtiers endure any affronts to attain greatness.*

Diogenes washing his Cabbage, cryed out to him, if thou could'st wash Cabbages, thou wouldst not make thy court to great ones: And if thou couldest court the great ones, replyed

replyed he, thou wouldſt not amuſe thy ſelf with waſhing of Cabbages. *Philoſophers.*

Being asked what Philoſophy had taught him: To live well with all the World, ſaid he. *Or, to ſpeak freely.*

He ſaid, to thoſe that reproved him for treating himſelf too Magnificently. That if it were a fault, it would not be practiſed at the Feaſts of their Gods. Plato *reproving him for the ſame thing, he asked him, why he did not do it to* Denys *the Tyrant? But there is great difference betwen a Prince and a Philoſopher, and a day of Feaſting, and an ordinary Meal.*

He ſaid, that the Wiſe would live well, tho there were no Laws.

Denys the Tyrant, having told him, in a way of reproach, that Philoſophers were often ſeen at the Gates of great men; But that great men were not ſeen at the Doors of Philoſophers: That is, ſaid he, becauſe Philoſophers know what they want, but great men do not know it. Another time he ſaid, that it was as we ſee Phyſicians at their Patients Doors.

He ſaid there was as great a difference betwixt a Fool and a Wiſe man, as between a Horſe that was managed, and another that was not.

One of his Scholars being ſcandaliz'd to ſee him go into a naughty Houſe: The miſchief, replyed he, is not in going in, but in not being able to come out again. *As much as to ſay, that nothing is blameable in pleaſures, but exceſs.*

He

Philosophers. He said, that it were better to be poor then Ignorant; because knowledge is a Treasure far more precious then Riches.

Retiring from one that spoke injuriously of him, and the other crying, wherefore doest thou fly: Because thou art used, said he, to speak ill, and I am not used to hear it. *There is somewhat like this of* Cato.

One asking him wherefore he seemed to be more affrighted then others were in a storm: It is, replyed he, because I have more to lose. *That is to say, a man of Worth runs a greater risque then a Fool, because the loss is greater.*

He said, to one who vapoured of knowing much, or, of having read much: It is not those that eat most are the Fattest nor most healthful, but those that have the best digestion, *Or, that eat the best meats.*

An Advocate that pleaded for him, having gained his Cause, and saying to him, by way of reproach: Wherein hath *Socrates* done you Service? In making, replyed he, that all what you have said of me, was truth.

Thus one asking him to what end he would have his Son Study: To the end, said he, that being set in the Theater, it may not be a Stone upon a Stone. *Or, one block upon another.* Some body also telling him, that he could buy a Slave for the Summ he asked to teach his Son: Buy one, said he, and then thou wilt have a couple.

He said, he took money of his Friends, not for the need he had of it; but to teach them thereby what use they were to make of it.

He

He was reproached for having given money to a Lawyer to plead his cauſe: As I would do, ſaid he, to a Cook to dreſs me a dinner. *Obſerve that in former times the Parties pleaded themſelves.* *Philoſophers.*

Denis the Tyrant urging him to ſpeak of ſomewhat at Table that did not pleaſe him: It belongs to thoſe that know how to ſpeak, to know when they ought to ſpeak, ſaid he. *The reſt is in the Lacedemonians.*

Some who were Bragging of their rare Swimming; that is the Excellency of a Fiſh, ſaid he. *To teach them not to brag, but of things that deſerve it.*

He being reproached, that *Socrates* took no money of his Scholars, as himſelf did; replyed, The greateſt of *Athens* are his Purveyors, and I have none but my ſervingman.

Being told a Lady poſſeſſ'd him: No, ſaid he, it is I poſſeſs her.

A *Cynick* asking him by way of reproach, who are thoſe Miscreants that love perfumes? My ſelf, ſaid he, and the King of *Perſia*; but he curſed their exceſs and wantonneſs that abuſed ſo precious a thing.

Being asked, how *Socrates* Dyed: As I would dye, ſaid he.

His Servant being troubled with ſome money that he carryed: Throw away, ſaid he, that which troubles thee. *To teach us to ridd our ſelves of what we have too much of.*

One time caſting his money into the Sea, for fear of ſome Thieves who were on board

Philosophers. with him: It is better my money should perish, said he, then my self.

Denis the Tyrant wondering that he was come to see him: When I wanted wisdom, said he, I applyed my self to *Socrates*; and now that I want money, I address my self to those that have it. *Or, I come to receive what I lack, and to give you what you need.*

Having somewhat to request of that Prince, he cast himself down at his Feet, which some admiring: It is, said he, because his Ears are in those parts. *To check his pride, who would have people prostrate themselves before him, to obtain what they desired.*

A mean Fellow bemoaning him for that he had lost an Inheritance: I have yet three more left me, said he, and thou bemoanest me; and thou, who hast not one thy self, doest not bewail thy self at all.

A *Braggadocio* having had the better in a dispute betwixt them, he said, the conquered would repose himself more quietly that night, then the conquerer.

He wondered at those that examine and consider every thing with great care before they buy it; and yet make Friends without ever examining them before-hand.

On a day of rejoycing. To excuse himself for being disguised with Drink at a Debauch, he said, that nothing could corrupt Vertue.

Having been siezed, and carryed before a man of quality, some asking him, whether he had confidence: When should I be confident, said he, if not now, since I am to speak to a Person

Perſon who is able to underſtand me, and to know my worth? *I have given it the faireſt ſence.* Philoſophers

He ſaid, that thoſe that Studied particular Sciences, and neglected Philoſophy; were like *Penelopes* Woers, that made love to the waiting Woman, becauſe they could not obtain the Miſtreſs.

Socrates asking from whence ſo much Riches, or Good came to him, He replyed: From whence comes ſo much Evil to you? *To let him know he might be wealthy if he would.*

Some body reproaching him that he neglected his Son, who came from his body: So do I, ſaid he, thoſe Excrements that fall from me: *If his Son were a Raſcal, he had reaſon; if not, he was one himſelf.*

It being marvelled at, that he had taken money of a Prince, of whom *Plato* had only taken a Book: It is becauſe I have want of money, ſaid he, and *Plato* of Learning.

He told the ſame Prince he was liberal without any danger, becauſe he always proffered money to *Plato*, who would take none; whereas he proffered him none, that would have accepted it.

Having upon a time deſired ſomewhat of *Denis* the Tyrant; that Prince anſwered him, That a wiſe man had need of nothing. Beſtow upon me, ſaid he, what I crave, and then we ſhall ſee how that is; and having obtained it: It is true, ſaid he, that the wiſe man wants nothing, when he hath all he can want. *Wiſdom does not hinder but one may want what is neceſſary to life.*

Philosophers. The same telling him that a man who comes to a Princes Court, becomes a Slave, when he was free before, which is a Verse in *Euripides*. He is not a Slave, said he, if he be truly free.

Being at Variance with *Æschines*: How long, said he, shall we be such Sots, as to grumble at each other? *The rest appertaines to Æschines, rather then him.*

Having been cast ashore by a Tempest on a desart Coast, and spying some Mathematical Schemes upon the Land: Courage, said he, I see some marks of men here. *Note, the* Barbarians, *whom he treats as beasts, were not capable of those Sciences.*

Antisthenes. *Antisthenes* said to such as reproached his being begot betwixt a free Person and a Slave: That a man might prove an excellent Wrestler, tho he were not begot by two Wrestlers.

Being told, that the Wars did ridd them of a great many Miserable poor people: But, it makes many more, then it ridds us of, said he.

He replyed to those that complained he was too severe to his Scholars: That a Physician was not commendable if too gentle towards his Patients.

To a Fellow, that had been like to be surprized in the act of Adultery, he said, that for a small matter he might have avoided that great danger. *By giving money for a Woman. In those days a small matter was the hyre of a Wench.*

He said, that Flatterers were worse then the

the *Ravens*, because those devour none but the Dead, but the others Fed upon nothing but the living. *Philosophers.*

He said, that it was a good Fortune, to dye in no want; *But it is a greater to dye when one is unhappy.*

To one that complained he had lost his Writings he said, He should have had them in his Head.

He said, the way to Immortality, was to live well. *One may add, and to dye well.*

That envy consumed the envious, as rusts eats the Iron.

That States were at the Brink of ruine, when the wicked could not be distinguished from the good. *Or, when they were treated alike.*

That Concord betwixt Brethren, was like a Wall of Brass.

That we should prize those Riches, which save themselves with us in a Shipwrack. *Honesty, Wisdom,* &c.

That one was Fair, or handsome, by Nature, and dextrous by Instruction.

That great pains was taken to cleanse Corn, but none to clean the heart.

Being asked what he had gained by Philosophizing? To be able to entertain my self, said he. *Another replyed, to be able to do that voluntarily, which others do by compulsion.*

Some body calling out to him at a Feast, Sing, meaning to speak; Blow, replyed he, meaning he should give him the Subject to discourse. *This is a comparison borrowed from such Instruments,*

Philosophers. *Instruments, as require some Wind ere they can be play'd on.* Erasmus *interprets it otherwise.*

He said, the most necessary of all the Sciences, was to unlearn Evil.

That one ought to manifest as much resolution in the suffering of injuries, as was shown in the enduring of Blows in a Battle. *These are warded off notwithstanding, as much as may be.*

He compared *Plato* to a War-horse, and one day, after he had been well Purged, he said, that now he had no ill humours remaining in him, but Vanity.

Observing such Persons made choice of to be Generals as understood nothing in War: He, asked, whether, if they should ordain that Asses should become Horses, they would prove so in Effect.

He said to those that loved Pleasures, So may my Enemies live. And wished rather to become a Fool, then Voluptuous. *Because it Enervates the body and mind, whereas he placed felicity in Knowledge and Vertue.*

One of his Scholars delaying to pay him, putting him off till the arrival of a Ship, he led him to a Bakers, and taking a Loaf: This Fellow, said he, will pay thee, when his ship is arrived. *To let him know, that hunger can give no credit, or deal upon trust, but must have ready money.*

To Scoff at the *Athenians* for bragging because they were born in that Country, he told them, that the Tortoises, and Snails might say as much.

Out

Out of modeſty he called his Scholars, the Diſciples of *Socrates*. *To ſhew that he had drawn his Doctrine from him, or at leaſt to give the more Authority to his Doctrine.* Philoſoph. 2.

Being reproached that he was a *Phrygian*: and ſo is the mother of the Gods too, ſaid he.

He ſaid, one muſt wiſh their Enemies all ſorts of good, excepting courage. *That they might not defend themſelves.*

That Nobility conſiſted in Virtue, and Virtue in Action.

That to be wiſe was ſufficient to be happy: That all belonged to him: That nothing happned to him new: That he obeyed not the Laws, but Reaſon. *That being the Soul of Law.*

That the wicked ſought after power without probity; but that the one could not be without the other but to the ruin of humane kind.

That Virtue is an Inheritance that could not be loſt.

That Enemies are more neceſſary then Friends, becauſe they correct our errours, whereas the other flatter us. *This agrees with another reprehenſion.*

That there is nothing wonderful in the World but Vice.

Plato maintaining that a Prince ought to have no other aim, but the good of his Subjects: *Denys* the Tyrant told him, that his diſcourſe ſmelt of the old Dotard: And thine, replyed he, of the Tyrant.

That Prince having Written to him, that he

Philosophers. he should speak no more ill of him, he said, he had not leasure to talk of him.

Reproving a Young man for some folly: Thou reprovest me, said he, for a small matter; But Custom is no small matter, replyed *Plato.*

He advised those that were given to Drink, to View themselves in a Lookinglass, when they were Drunk. *This hath some Analogy with the Lacedemonian Custom, to shew their Drunken Slaves to their Children, to make them abhor it.*

He said, that Greatness was the companion of Solitude: *Because the pride of great ones renders them insupportable. Or, unsociable.*

He loved not Idleness, and would have all leasure time employed in some useful thing.

He refused to give Laws to the *Cyreneans*, because they were too Voluptuous. *Or, too much at their ease, which sort of people are hard to be Governed.*

He said, one should measure his discourse according to the Capacity of the Auditors, and not to his own.

He blamed sorrowing for the Dead as useless, and said, we know not whether good or evil hath betided them.

I trample upon *Plato*'s pride, said *Diogenes*, treading upon one of his Rich Carpets: Yes, said *Plato*, but with greater Pride, *Diogenes.*

Diogenes one terrible Frosty Morning came into the Market-Place, and exposed himself naked, to shew his Tolerance. Many of the People came about him, pitying him: *Plato* observing it, and knowing he did it to be seen, said

ſaid to the People as he went by; if you pitty him indeed let him alone to himſelf. *To ſhew he did it to be admired.* *Philoſophers.*

Seeing one do an evil act: Am I like to that man, ſaid he?

He would have one exerciſe the Body with the mind, as inſeparable companions.

He ſaid, his Reputation would ſerve him for a Monument, and that there could be none more magnificent.

A ſmall Bird purſued by a Hawk, having flown into the Arms, or Boſome, of *Xenocrates*, he ſheltred it with his Cloak: Not to betray, ſaid he, thoſe that fly or have recourſe to our protection. *Xenocrates.*

He rejected a Scholar who would have come to hear him, before he had learned the Mathematicks, as not being furniſhed, as he ſaid, with the Key of Philoſophy. *The Mathematicks opens the Eyes of the underſtanding, and purges it from all matter.*

He refuſed *Alexander's* Preſents, and having treated his Ambaſſadors with his ordinary meal: You may ſee, ſaid he, that I have no need of them; *Becauſe he was at no great expence.*

He ſaid, one had often reaſon to repent for having ſpoken; but never for holding ones peace. *And yet it might happen that for want of ſpeaking a man might neglect, or forfeit his Duty, his Reputation, or his Fortune; but we muſt not examine an* Apophthegme *too ſeverely.*

To avoid making any reply to the Scoffs of a *Comedian*, he ſaid, That Tragedy never

Vouchſafes

Philoſophers. Vouchſafes to anſwer *Comedy*, when ſhe rallies. *He compares Philoſophy to Tragedy, becauſe of it's gravity.*

Denys the Tyrant telling *Plato*, ſome body will take off thy Head: Not before this, ſaid *Xenocrates*, pointing to his own. *To ſhew he would defend him to the Death.*

He ſaid one ſhould not carry ones Eyes, nor hands into anothers Houſe. *The Greek ſaies, Feet.*

That one ſhould guard the Ears of Children with no leſs care, then the *Athletes* did their own. *To ſpeak nothing but what is good in their hearing.* The Athletes *Armed their Ears with ſomewhat, becauſe a blow on the Temples is mortal.*

He ſaid, that Pride was the great Obſtacle to Learning. *Becauſe having an Opinion of their own knowledge, they will learn no more.*

Polemon. *Polemon* neglecting his words, to keep cloſer to his matter, ſaid, that thoſe were derided who ſpake well, and did ill.

Archelaus. When *Archelaus* held with any opinion that was propounded to him: He would ſay, this is my own Sentiment, and if he were againſt it, he would ſay, that is not the Opinion of ſuch a one, naming ſome-body, *Out of Modeſty, as unwilling directly to contradict another in his own Perſon.*

Treating ſome Strangers, and finding there was no Bread, when they were ſitting down to Table: How little, ſaid he, does a Philoſopher underſtand Feaſting.

He ſaid, that Poverty, like *Ulyſſes* his Country

Country was Barren; yet the Nurſery of brave Youth. *Becauſe we are corrupted through plenty.* *Philoſophers.*

That there were many diſeaſed, where there were many Phyſicians, and many Vices, where there are multiplicity of Laws. *Many the like Obſervations might be made, in other inſtances.*

It being ſaid, that from other Sects, they paſſed to that of *Epicurus*; but from the *Epicureans* to no others: That is, becauſe of Cocks one may make Capons, ſaid he, but of a Capon one can never make a Cock.

Having the Gout, *Carneades* would needs leave him alone to bemoan himſelf in quiet: Stay, ſaid he, for what pain ſoever my Feet endure, it hath not invaded my heart. *As much as to ſay, he was not concerned at it.*

Bion ſaid, that none had more care upon them, then thoſe that would take no care. *Becauſe their want of care made them become overwhelmed with buſineſs at laſt.* *Bion.*

To diſſuade from Marriage, he was wont to ſay, that an ill favoured one made the Heart ake, and a beautiful one, the Head. *By reaſon of Jealouſie.*

Speaking of Riches, he ſaid, that we ought now to value things beſtowed by Chance, kept by Vice, and confounded or ſquandred away by Virtue. *By the firſt is meant Fortune, the ſecond Covetouſneſs, the third Liberality.*

He compared thoſe in high Offices, to men walking on the Ice, who are ever in danger of falling.

He ſaid, old Age was the Harbour of all Miſeries.

Philosophers. Miseries. *Either because all mischiefs flow into it: Or, because it brings Death that puts an end to all. Or, the safest harbour is the Grave.*

That it was a great Misfortune, not to be able to undergo Misfortune.

That Fame was the Mother of Time. *Because it makes a man live, after he is dead.*

That the way to Hell was very easie, since it is found out Blindfold. *He meant the Grave.*

He called Beauty, other Folks goods. *Because one is not properly Beautiful to ones self, but to others.*

He said, Money was the Sinews of business. *It is said to be the Sinews of War, because it cannot be made without money.*

That Impiety was the Enemy of Assurance. *In Pythagoras, 'tis said, nothing is so fearful, as an ill Conscience: This relates to the same.*

Being seized on together with some Thieves, we are lost, cryed they, if they know us. And I, said he, if they do not know us. *A good man hath as much interest to be known, as a Knave to be conceal'd.*

Of a Covetous Wretch he said, he did not possess his Riches: But his Riches possessed him; and he made use of it, as if it were anothers, and yet took care as if it were his own.

He said, that Prudence was the Eye of Virtue; and served for Valour in Old men, as Valour for Prudence in the Young. *Because the first exempts old men from danger, and the second brings the others out of it.*

That

That one ſhould Honor old Age, becauſe every one would fain live to it. *This is better expreſſed then one foregoing, therefore I have ſet down both.* *Philoſophers.*

That one ſhould preſerve Friends, however they proved, leſt our judgement be called in queſtion, or for fear they be changed for worſe. *In the Greek it is, that it may not be thought we had ill ones, or that we have cut off good ones.*

Of a Melancholly Envious Wretch he ſaid, one cannot well gueſs whether any ill be hapned to him, or any good to others.

He would have one be aſſured they have profited in Vertues School, when they did any good thing, without regarding Praiſes or Reproof.

Ariſtotle, ſaid, that one gained nothing by lying, but the reputation of not being believed, when one ſpake truth. *Ariſtotle.*

Giving an Alms to a wicked man, he ſaid, that he did not give to the Perſon, but to Nature, whoſe infirmities requires relief: *In the Greek it is, not to the manners, but to the man; however I find it in others as I have put it.*

He ſaid, the mind was Enlightned by learning, as the Eye, by the Air that ſurrounds it.

That the *Athenians* had invented the Law, and Agriculture or Husbandry; but that they had quitted the one to exerciſe the other.

That the Roots of Sciences were bitter; but the Fruits were ſweet.

That nothing grew old ſo ſoon as a good turn.

That

Philoſophers. That he was *Socrates*'s Friend, and a Friend to *Plato*; but much more to the truth.

That to be Learned, there were three things requiſite; the Genius or Nature, Study, or Exerciſe.

That Beauty was a great letter of recommendation: Others have called it, the gift of Heaven: A Royalty without Guards: A ſhort Tyranny: A precious evil: A pleaſing Deceit, &c.

That Knowledge differed from Ignorance; as life from death, and that ſtudy was an Ornament in good Fortunes, and a help in bad, and a great Treaſure for old Age. *I have removed it hither from another place below.*

That Friendſhip was like the Soul of two Bodies.

That ſome lived, as if they had but a ſhort while to live; and others, as if they were never to dye: The Prodigal, and the Covetous.

That the queſtion, wherefore one delights to look on a Beautiful Perſon, was the queſtion of the Blind.

That Philoſophy had taught him to do thoſe things Voluntarily, which others did by Compulſion.

And in virtue. That the way to make a Progreſs in the Sciences, is to caſt our Eyes on thoſe that out-run us, not on thoſe that Lagg after us.

That we ſhould Govern our ſelves towards our Friends, as we would have them behave themſelves towards us.

That one ſhould, neither blame, nor praiſe, for

for the one ſeemed folly, the other preſump- *Philoſophers.*
tion.

That one not ought ſo much to look on the head of luſtful pleaſure, as the tayl, *Becauſe of the miſchiefs that follow.*

That to go about to prove things which are evident in themſelves, is to light the Sun with a Candle.

That Envy is the Attendant on Fortune.

That we ought not to regard from what place we came, but what place we were worthy of; and that dignity did not conſiſt in Poſſeſſing of honors, but deſerving them.

He called hope, the dream of a waking man.

Hearing ſome body abuſed him in words when he was abſent; let him beat me too, ſaid he, if he pleaſe, when I am not near him.

One day, he cryed out: Ha my Friends, there are no Friends! As much as to ſay, Friendſhip is but a meer name in reſpect of what Philoſophers would have it to be.

Diogenes importuning *Antiſthenes* that he might be his Scholar; *Antiſthenes* lifted up his Staff to ſtrike him: Strike, ſaid he, provided you will teach me. *Diogenes.*

He lived in a Tun, under the Portico of a Temple, and ſaid, that no Palace was more magnificent, and that what was every mans, was no mans.

Seeing *Plato* eating Olives at a Feaſt: To eat of thoſe, ſaid he, one need not have gone into *Sicilia. Becauſe they were common in* Athens, *and a man that could be ſatisfyed with little*

Philoſophers. tle, and had no need of making Courtſhip to great men.

He was asked where he had ever ſeen any brave men: No where, replyed he; but I have ſeen brave Children in *Lacedemonia. Becauſe that was a School of Vertue.*

He ever praiſed thoſe who ſaid they would Marry, yet never Married; that they would go to Sea, yet never ſailed; that they would manage Affairs, yet never undertook them. And derided thoſe *Grammarians*, who found out *Ulyſſes* his Errours, and neglected their own: Thoſe Muſicians that put their Inſtruments in Tune; and left their paſſion in diſcord: Thoſe Aſtrologers, that lift their Eyes always up to Heaven, and do not ſee, or know, what is at their Feet: Thoſe Orators that Study to ſpeak well, and not to do well: Thoſe covetous Wretches that take care to get Wealth, and not to make uſe on't: Thoſe Philoſophers, that Praiſe the contempt of Greatneſs, and yet court the Great ones; and thoſe that often Sacrifice for their health, and ſurfeit themſelves with Eating at thoſe Sacrificings.

No body giving Ear to him while he diſcourſed of Virtue, he fell a Singing, and every one Crowding to hear him; Great Gods, ſaid he, how much more is Folly loved, then Wiſdom.

He admired that Servants could ſtand waiting ſo long behind their Maſter at a Feaſt, and not Snatch away the Meat. *Becauſe people talk a long while after they have filled their Bellies, while the Servant is almoſt Starved.*

When

When they were selling him, being a Captive: He cryed out, who will Purchase a Master? And told those, who inquired what he could do, That he could command, and him that bought him, that he resolved to obey him, as great Persons did their Physician while they were Sick; adding that he that led a Lyon, was properly his Slave, and not his Master, *Philosophers.*

He wondred that one would fill a Kettle with Water before they would buy it; and yet would buy a man before they had tryed him. *Or, a Tub with Water,* &c.

He said, he always set things a note higher, in imitation of Musick Masters, that the Scholars might indeavour to raise themselves to as high a Pitch as they could proportionably. *As Shopkeepers ask more then they will sell for.*

He said, that all things absolutely necessary for life were cheap, and Superfluous things cost very dear. As for Example a Loaf of Bread a Penny, and a Statue, or a Jewel a vast Price. *This is much like what* Socrates *said, that nothing was dear but unnecessary things.*

He said, every thing belongs to the Wiseman, because every thing belongs to the Gods, and amongst Friends all was common. *The Wise man being, Gods Friend.*

Observing one Drink out of his hand, he threw away his Cup as a needless thing.

He said, that to live well, one must oppose Nature to Law; Reason to passion; and Virtue, or resolution, to Fortune.

Alexander asking him upon a Visit he made, whether he would have any thing, he told

Philoſophers. him, he was Richer then himſelf: Becauſe he wanted nothing, whereas *Alexander* not ſatisfyed with his Fathers Kingdom, was going to invade *Aſia*. *He therefore deſired only*, that he would ſtand a little aſide, that the Sun might come to him. *Or, that he would not keep his Sun from him, and leave him in the Shade.*

One pretending to prove by a Sophiſtical argument that he had Horns upon his Head, he made him feel his Forehead: And another denying Local motion, he only roſe up and walked, to oppoſe the experience of ſence, to the uncertainty of Reaſoning: Out of the ſame Principle, an Aſtrologer diſcourſing to him, about the Heavens, and their Conſtellations, he asked him; how long is it, ſince you came from thence?

The *Athenians* trying to perſuade him, to be initiated into their Myſteries, that he might be one of the firſt in the next World: It would be Scandalous, ſaid he, that *Ageſilaus* and *Epaminondas*, who were never initiated, ſhould ſtand amongſt the Crowd, whilſt a company of Raſcals ſhould preſide over them.

Plato having defined man, to be a two-Leg'd Animal without Feathers, he Plumed a Cock quite bare, and turning it into *Plato*'s School, ſaid, behold *Plato*'s man.

Being asked, when one ſhould eat; If there be proviſion, when one pleaſes; if not, when one can. *He might have ſaid, when hunger calls, as we drink when we are Thirſty; for our natural neceſſities are determined in themſelves.*

He called Orators Slaves to the people, and the

the Crowns of the *Athletes* the Swellings of Honor. *Philoſophers. On Excreſcences.*

To thoſe that asked him, wherefore he carryed about with him a Lanthorn at Noon day, he replyed, I ſeek a man.

Obſerving one who was Superſtitiouſly waſhing himſelf, to cleanſe him from Sin: O Fool, ſaid he, doeſt thou believe that Water alone, which cannot ſo much as get the Spots out of thy Cloaths, can purify thy Soul? *In the Greek it is ſomewhat otherwiſe.*

In deriſion of mens wiſhes, he ſaid, that they make wiſhes for idle things; not underſtanding what is beſt for them. *Or, for falſe treaſures, not minding true ones.*

To thoſe that were terrify'd with Dreams, he ſaid, they ſhould not be troubled at what they did Sleeping, but what they did waking. *As not being ſinful, when we have not the uſe of Reaſon.*

At the Battle of *Cheronea Philip* who had taken him, crying out, he is a ſpy! Yes, ſaid he, of thy Ambition and Vanity.

Alexander having ſent a letter to *Antipater* for the *Athenians*, by one named *the Miſerable*: 'Tis one Miſerable, ſaid he, that carry's a Letter from a Miſerable to a Miſerable, for the Miſerable. *He eſteemed all men unhappy, but the wiſe; and therefore he named man three times, when he would name unhappyneſs three times.*

Perdiccas having threatned him with Death, in caſe he would not come to him, he ſaid, the ſmalleſt venemous Creature could do as much, and would not go.

Philoſophers. He ſaid, that Felicity was expoſed to the ſight of all the World, and yet was rarely found, becauſe other things were miſtaken for it. *Pleaſures, greatneſs, Riches.*

To a man that made his Servant put on his Shoes, he ſaid, you want nothing to be happy, but to loſe both your hands, that your man may blow your Noſe for you.

Obſerving thoſe that kept the Publick Treaſury, were ſending away a Thief to Execution, he ſaid, the great Theives are going to hang a little one.

A Young Rogue throwing Stones at the Gallows; courage, ſaid he, it will be thy own. *Or thou wilt hit it, at laſt.*

Of a ſilly Fellow, that wore a Lyons skin, like *Hercules*, he ſaid, he diſhonoured the Livery of Virtue.

Caliſthenes being thought happy, becauſe he eat at *Alexander*'s Table: 'Tis in that I eſteem him unhappy, ſaid he, becauſe he muſt wait anothers mans appetite.

When he took money of any Friend, he would ſay, he took but what was his own, becauſe amongſt Friends every thing is in common.

One valuinghimſelf becauſe he could play well at an unlawful Game: Thy Praiſes, ſaid he, turn to thy ſhame, becauſe the better thou playeſt the more guilty art thou. *Or, the better the worſe at villainous ſports.*

He called an ignorant Rich man, a Golden Aſs: And told a little ſpruce Fellow, who complained he was quite tyred with buſineſs that,

that he acted the Woman in every thing. *Philoſophers.*

Obſerving that ſome People had fixed their Eyes upon a beauteous perſon, he began to do ſome Extravagances; and every one then looking towards him; I thought you had not been at leaſure to obſerve me, ſaid he.

A Credulous Perſon threatning him, he ſaid, he would make him tremble by only placing himſelf at his left hand. *Becauſe that was held ominous, againſt thoſe Superſtitious credulous Fopps.*

To one that ſought for Books: When you want Fruit, ſaid he, do you buy painted ones? *As much as to ſay, he ſpent his time about the ſuperficies, and did not come to action, or he was for notional, not for practical knowledge.*

He ſaid, he had that obligation to his Baniſhment, it had made him an honeſt man.

Some body ſaying, his Citizens had Baniſhed him, from their City: And, I, ſaid he, condemn them to remain there.

He was wont to hold forth his hand to a Statue, to accuſtom himſelf, ſaid he, to be denyed.

To a Tyrant, who was inquiring of what Braſs he ſhould make uſe for his own Statue; he ſaid, take that of *Harmodius*, and *Ariſtogiton, both Tyrannicides.*

He ſaid, that Tyrants uſed their Friends, as men do bags, which are hanged up when full, and left in a corner when empty.

Looking on a new Marry'd mans houſe, where over the door was written, let no evil enter here, he ſaid, this is to ſend for the Doctor

Philosophers. Doctor when the Patient is dead. *Because he believed Woman to be the greatest evil in Nature.*

He called a craving Covetousness, the Metropolitan of all Vices.

Observing a Prodigal, that had nothing but Olives to Supper: If thou hadst always dined thus, said he, then mightst have Supped better.

He called Love the Idle-mans past-time, Or business.

He said, that good people were the Images of the Gods.

Being asked, what was the most miserable thing in the World, Want in old Age, said he, *Or, old Age without assistance.*

He called Flattery a Sweet Poyson; and a Drunkards belly, an Abyss.

Some body asking him, who should bury him, when he was dead, because he had no Servant to do that Office: He that wants the Place, where my body shall then lye on, said he.

To a Young man that asked when he should Marry, he said, *It was too soon*; and to an old, *It was too late.*

He told a Lady that loved Fine Cloaths too well, that it was to no purpose to Trick her self up so for her husband, and a sin to do it for her Gallant.

He called Modesty, or a blush, Vertues Dye, or Livery.

Being asked what Bread was best, another man's, said he. *Whether we fancy other people's things*

things above our own, or because variety delights. *Philosophers.*

One telling him, that other Folks Scoffed at him, he replyed, and I at them. *The Greek is, I cannot be Scoffed.*

He said, to one that blamed life: That is not to be blamed, but Vice.

He said of the Sciences, they were left off, as people do hunting, because it is too much Toyl and Labour. *Or, too hard to attain them.*

That the wise man would eat of all things, even the most delicious Food. *And therefore, a Philosopher of his Sect, reproved because he eat honey, said, doest thou believe this was made for Fools?*

He said, that such as were Rich, would sooner give to a Begger, then to a Philosopher; because they might sooner come to be Beggers, then Philosophers.

Being reproached, that he had formerly done ill things: That is because I have been like you, said he, but you will never be like me. The *Greek* saies, coyned false Money.

A Lord intreating him to come and see him, he said, he would rather eat Bread at home, then be Feasted at anothers mans Table.

Being reproached for eating in the Street: It is because I am hungry in the Street, answered he.

Observing a comely Person that had forsaken his Debaucheries, to follow his Studies: Courage, said he, thou wilt lead men from the love of the Body, to that of the Soul.

Contemplating the Offerings of such as had escaped

Philoſophers. eſcaped Ship-wrack; There would be many more, ſaid he, if the Offerings of all thoſe were here, that made Vows and Prayers in ſtormy weather, and yet periſh'd in the Sea.

He ſaid, to a handſome Youth that was going to a Feaſt, Thou wilt come back the worſe.

Returning from *Lacedemonia* to *Athens*, he ſaid, he went from the mens apartment, to the Womens. *In* Greece *they were diſtinct.*

Being come back from the Olympick Games, he ſaid, he came from beholding a great many people and few men.

He compared the things that belonged to Prodigals, to fruits that grow on a Precipice, which none ever taſts of, but the Ravens. *Flatterers.*

Upon the Offering that *Phryne* beſtowed on the Temple of *Diana*, he wrote. *Of the incontinency of the* Greeks. *She was a Famous Curtezan, who had gotten great Wealth.*

Alexander ſaying to him, I am *Alexander* the Great: And I, ſaid he, *Diogenes* the Cynick, and gave a pleaſant Reaſon of his name: Becauſe like Dogs, he Fawned upon thoſe that fed him, and Barked at ſuch as would beſtow nothing.

Eating ſome Fruit from a Tree whereon one had hanged himſelf, he ſaid, this way I will purify it.

Some body Praiſing a man for a Preſent he had made to *Diogenes:* It is me, you ought to praiſe, ſaid he, for being worthy of it.

Being

Being asked what Country-man he was, he re- *Philoſophers.*
plyed, of all Countries, or, a Citizen of the World; and ſaid, he had gained this advantage by Philoſophiſing, to be able to Act any part; and be prepared againſt all the Accidents of Fortune.

To one that Sacrificed that he might have a Son: add, ſaid he, that it may be a good one.

He called Beautiful Women, Queens, or the Miſtriſſes of Kings, becauſe they make themſelves to be obey'd.

The *Athenians* having ordained that *Alexander* ſhould be called *Bacchus*; and I, ſaid he, *Serapis*; to Scoff at them, becauſe the name Signifies the Nature, which cannot be altered.

Being reproached that he frequented Lewd Places; as the Sun ſhines on the Dunghil, ſaid he, without ſoiling it's Beams.

He was twitted that he pretended to be a Philoſopher, and knew nothing: I am the greater Philoſopher, ſaid he, for Philoſophy conſiſts in making doubts of all things.

One recommending his Son to him, telling him he was well Born, and well Bred: If ſo, replyed he, what need hath he of me? *That being the end of all Study.*

He compared thoſe that ſaid well, and did ill, to thoſe Muſical Inſtruments, who underſtand not the harmony that is plaid upon them. *Or, themſelves make.*

Going one day into the Theater, when every body elſe was coming out, he told thoſe that

Philosophers. that wondered at it; that it was to use himself to do quite contrary to the rest of the World.

To an Effeminate Fellow, he said, Nature had made him a man, and he made himself a Woman.

He said, to a Fool that tuned a Lyra well, why doest not thou endeavour to put thy Soul in Tune, as well as thy Instrument?

One saying, I am not fit for Philosophy: Why doest thou not dye then, replyed he, if thou canst not live?

A Proud man despising his own Father: Wherefore, if thou art any thing, doest thou despise the Author of thy being?

Being reproached that he eat at a Tavern: As I go to a Barbers to be Shaved, said he.

To one that accused him for taking something of a Prince, he said, *One must not refuse the Presents of the Gods. Which is a Verse in* Homer.

He said to an old man that was Courting a Young Girl; Art not thou afraid to be taken at thy word? *Or, why doest thou court her for a thing, which would be better for thee not to obtain? The Greek speaks in general, but it is better of an old man.*

To a Young perfumed Gallant, he said, take heed the Perfume does not corrupt thy Brain. *Or, the perfuming thy Body, corrupt thy Soul.*

He said, the wicked obey their Passions, as Slaves do their Masters.

Observing

Observing an unskilful Archer, he set himself just at the Butt, or mark, at which some wondering: It is because he is never like to hit it, said he. *Or, that he will sooner hit me any where else, then here.* *Philosophers.*

A good Prince telling him, thou doest not fear me: A good Prince, said he, is not to be feared.

He said, that Liberty was the greatest of all goods, and the Foundation of all others.

That when he considered Philosophy, the Politicks, and Physick, he took man to be the wisest of all Creatures; but on the other side observing the Diviners, Astrologers, and Interpreters of Dreams he thought him the most Foolish, *Or, ridiculous.*

He admired People fortifyed the Body by Exercises, and did not fortify the Soul with Vertues; and said, the true Paralyticks were not those that had that distemper in their Bodies, but their Minds.

Some body having spit in his Face, he made a full stop, and one saying to him. Thou art in wroth *Diogenes*; no, replyed he, but I am considering whether I ought to be so, or not.

One very diseased, having wished him a good day. There is no such thing for thee, said he, whilst thou sufferest so much pain and trouble thy whole life long. *Or, in the miserable condition of thy life.*

He said, that what was not evil in it self, could not be made evil by any Circumstance whatever

Philosophers. whatever: And therefore he eat, drank, and did all the necessities of Nature, in the Face of all the World. *His Principle was false, for Circumstances change the Nature of moral actions, and turn a Virtue into Vice.*

That there was no Government without Laws, nor Laws without a Government.

That Nobility, Riches, and other the like things, ought to be Banished from amongst human kind, which serve only for a Cloak to Knavery and Crimes. *As Encouragements to commit them more boldly, and frequently.*

That the way to hate a Courtesan, is to see her in private.

That Poverty is the Mother of Sobriety, Temperance, and many other Virtues; and that none were punished for being poor, but for being wicked.

That to happy People, life was Sweet and Death dreadful; but to a Tyrant, both the one and the other was insupportable.

That hope was the last thing that dyed in man.

That Poverty is a silent teacher. *Which teaches virtue without a word speaking.*

That the way to be Revenged of ones Enemies, and to make Envy burst, is to live in such manner, that none can blame our Actions. He added, that to live well one must have either very faithful Friends, or very severe Enemies. *Because the first counsel us, and the other keep us ever upon our Guard.*

Of a wicked Rascal that spoke ill of him, he said, that it signifyed nothing: For as I should

ſhould not be believed, if I ſpoke well of thee, ſo wilt thou not be believed in ſpeaking ill of me. *Philoſophers.*

Obſerving a Scholar very Debauched, he ſaid, his Maſter ought to be whipped.

He compared Grandees to a Fire, which we muſt not approach too near, nor ſtand too far off from.

He forbad any to bury him, and being told, the Dogs would devour him: Let them, ſaid he, ſet my Staff by me; But you will have no feeling, replyed they: no, matter if they devour me then, ſaid he.

Being quite ſtupifyed at his Death, he ſaid, that the two Brothers were going to Embrace each other, meaning Sleep and Death.

Some body telling *Stilpon*, that his Daughter was his diſhonor: As I am her Glory, replyed he. *To teach us that failings are perſonal.* *Stilpon.*

Demetrius having taken his City: And asking for an Inventory of all that he had loſt: I have loſt nothing at all, ſaid he, of what was truly my own. *He meant his knowledge and virtue, the reſt being Fortunes.*

He ſaid, to *Crates*, who asked him whether the Gods delighted in the Prayers and Vows of men: Why doeſt not thou ask me that in Private? *It being not ſafe to give our opinions of Religion openly. Himſelf having been called to an account for ſaying, that the* Minerva *made by* Phydias *was not God.* And had not ſaved himſelf, but by affirming, *That a Goddeſs was not a God*, upon which occaſion a *Libertine* inquired

Philoſophers. ed pleaſantly enough, *whether he had ſearched under her Petticoats to diſcover if ſhe were Male or Female*, as if what is related of the Gods were great uncertainties.

Every body running after him at *Athens*, one told him, they run after thee, as after an Elephant: No, ſaid he, but as after a man. *To hint that nothing was more rare, and that moſt have but the ſhape only.*

Menedemes. *Antigonus* ſending to know of *Menedemes*, whether he would meet at a Debauch: Remember, ſaid he, that thou art Born Son of a King. *That he might do nothing unworthy his quality.*

Some body asking him, whether a Wiſe man ought to Marry: It is not ſo mannerly, replyed he, to put that queſtion to a man that is Married as I am. *Becauſe it makes a doubt whether he be wiſe.*

Another ſaying, it is a great happineſs to have what one deſires: 'Tis a much greater, ſaid he, to deſire nothing but what one hath. *The Greek is, what one ſhould have.*

To one that ſpake not well of Prognoſticators he ſaid, he ſpoke ill of the Dead, the credit of that Fooliſh People having lyen dead a long time.

One that was unfit for ſtudy, coming to him to be inſtructed: Return home again, ſaid he, for fear of learning nothing, but loſing rather what thou knoweſt already. *The Greek is a little otherwiſe.*

Theophraſtes. *Theophraſtes* ſaid, of an Orator without judgement; that he was a Horſe without a Bridle.

Obſerving

Obſerving one that was ſilent: If thou art an able man, ſaid he, thou art to blame; if not, thou art an able man. *Philoſophers.*

He ſaid, that there was nothing ſo precious, or dear, as Time, and thoſe that loſt it, were the greateſt of all Prodigals.

Crates made a ſimily of the Pomegranat, which ever hath ſome Kernels that are Periſhed: to demonſtrate that in the braveſt and beſt Actions, there are ſome Failings. *Crates* the *Theban.*

Demetrius Phalerius ſending him ſome Wine he grew very angry, as if Water were not ſufficient, and ſaid, he could wiſh that Bread were as common as Water.

Some Scoffing at his ſhape, becauſe he was of an ill Figure: Courage, ſaid he, *Crates*, thou ſhalt ſoon find thoſe that Laugh at thee, Envy thy condition, and begin to loath their own.

He ſaid, one ought to Philoſophiſe till they did not wonder at any thing. *The Greek ſaies, till one took a General of an Army, for an Aſs-driver.*

He added, that ſuch as have none but Flatterers for their Friends, are expoſed more ſingly in dangers, then a Lamb amongſt Wolves, *Becauſe they keep them company only to devour them.*

A Prince proffering to rebuild his Patrimony, Some other will perhaps come and demoliſh it again, ſaid he.

And added, that his, indeed, was only Poverty, and the contempt of Honor, over which Fortune hath no Power; and that the Diſciples

Philosophers. ples of *Diogenes*, like himself, were not exposed to envy.

He said, that Fasting, or Time, were Remedies against Love, or, if these did not cure, then Death.

That Philosophy had taught him, to live with little, not fruitlesly troubling himself, and Laughed at those Grandees, who wast a great deal in Superfluities, and bestow but little in necessaries: And therefore he left order at his Death, that his Goods should be distributed amongst the Poor, in case his Children were addicted to Philosophy, as having no need of it if so enclined.

Metrocles ashamed to appear, because, he had let an escape in good company, he went to visit him, after he had filled his own Belly with Lupins, which work the same effect as Turnips, and proved to him, both by his own Example and Precepts, that it was no shame or fault.

Pease flat and bitter.

The Sister of *Metrocles* being very desirous to Marry him, he threw off his Cloak, to let her see he was Bunch-back'd, and shewing his Staff, and his Knap-Sack: Behold, said he, all the Matrimonial Furniture, or, Joynture; and finding her persist still in her resolutions notwithstanding all his Objections, he Marry'd her.

Zenon.

Zenon having consulted the Oracle to know what manner of life he should lead, it was answered him, that he should take upon him the complexion of the dead; which he interpreted to be Study, because of the Paleness of most great Scholars. His

His Veſſel laden with Purple, being bro- *Philoſophers.*
ken to pieces by Storms at the Port of *Athens*, he turned Philoſopher, and ſaid, that he had not ſo much ſuffered by his Shipwrack in that Port, as he had found a ſafe Port by his Shipwrack.

A Young man asking him ſome unhandſome things, he ſhowed him a Looking-glaſs, to view whether that were becoming his Age. *Becauſe Baſhfulneſs is the beſt complexion for Youth.*

Some body telling him that he did not like *Antiſthenes*, he asked, Whether he could repeat any remarkable good Sentence out of his Writings? No replyed the other. Then, ſaid he, you are an unjuſt judge not to remember the good, as well as the bad in him. *But tis ordinary in men, to take more notice of the defects, then of the perfections of an Author.*

Another ſaying, that the diſcourſe of a Philoſopher ought to be ſhort; and his Syllables too, if poſſible, ſaid he.

To a man that talked too much, he ſaid, that his Ears were turned into Tongue; and added, that Nature had beſtowed two Ears for one Tongue, to teach us that we ſhould hear twice more then we ſpake.

He ſaid, that if a Wiſe man ought not to Love, as ſome would maintain, then nothing could be more miſerable then beautiful Women; that ſhould be Loved only by Fools.

That the Wiſeſt were not Wiſe in all things. Another ſaid, at all times; and that the Wiſe, were ignorant in the moſt vulgar things.

Philosophers. That one part of knowledge consisted in the being ignorant of such things, as ought not to be known.

He had always in his mouth, that saying of one of the Ancients, who striking one of his Scholars that played the Huffe, told him, that virtue did not consist in greatness, but greatness in virtue. In like mauner, said he, there is nothing more unbecoming then Pride, especially in Youth, and censured a Young man that talked too haughtily, there being nothing that Sutes so well with green Years, as modesty, *As well in Speech, as Habit, Gate and Countenance.*

Or, talked Bigg.

He said, a true Friend, was another self.

He compared those that speak well, and yet Acted no better then others, to the Coyn of *Alexandria*, which was fair to look on, but of no more value then other money.

Against Publick Acclamations, he said, that an Auditor ought to be so far transported with a curious discourse, as to leave him no time, *Or, to make one forget to clap his hands.*

A Scholar finding fault that he did not correct him; it is, replyed he, because I dispair of your Learning.

He said, that a small matter gave the perfection to a piece of Work, tho that perfection were no small matter.

His Servant, crying out, while he was beatnig him for Pilfering: I was predestinated to Steal, and to be beaten too, said he.

Observing a Fellow who belonged to a Friend of his, all bruised with beating: I see, said

ſaid he to that Friend, the marks of thy Fury. *Philoſophers*

A Young perfumed Gallant being in company where he was; who is it that ſmells of the Woman here, ſaid he? *For that perfums are not ſo becoming to men.*

Interrogated how he Governed himſelf in caſe of injuries: Like thoſe, replyed he, that ſend back an Ambaſſador without an anſwer. *As if he ſaid, without any Reſentment.*

Crates pulling him away from *Stilpon* by the Cloak, he told him, It was by the Ears one ſhould draw a Philoſopher away. *Or, by Reaſon and Perſuaſion.*

Some Ambaſſadors from a Prince, having treated him, and admiring he ſpake never a word; they asked him afterwards, what they ſhould tell their Prince of him: Tell him, replyed he, that you have ſeen an old man, that could hold his Tongue at a Feaſt. *As a thing difficult enough.*

A Diſciple of *Cleanthes* asking his Maſter, wherefore he drew Water; he told him, I draw, I Drink, I Water my Garden, &c. And do every thing to gain virtue, *Or, to become Wiſe.* *Cleanthes.*

He endured the Raillery, or Scoffs of his *Camarades*, and when they called him Aſs, he told them, he wore only the Trappings of *Zeno.* *Such he called his Doctrine.*

To thoſe that reproached him for his Timerouſneſs, he replyed, it was that which kept him from running into wickedneſs. *Or, from failing.*

Philosophers. He preferred Poverty to Riches. and the Labours of Husbandry to other Exercises.

Some body overhearing him chiding himself, said, whom do you talk to? To a man, replyed he, that is not Wise in his Gray-hairs. *Or, that wants Wit, in old Age.*

It being said, that *Arcesilas* Banished all virtue by his discourse: He Establishes it, said he, by his Works. Whereupon *Arcesilas* hinting, that he did not love Flattery: It is true, said he, that it were a lye to say, that *Arcesilas* said one thing, and did the other.

Being asked what precept he would give his Son, he repeated that saying of *Electra*: Peace, Peace, March slowly, *Intimating Silence, and Moderation.*

A Lacedemonian saying, that Labour was a good thing; he told him, he came of a good Race. *From* Hercules *whose Labours were extoll'd.*

Imagining a Young man to whom he talked did not hear him, he asked him, doest thou hear me? And he replying, Yes: Wherefore do not I preceive it my self, said he. *To show that we must give some token of our attention,*

A Poet saying one day in the Publick Theater, *Those that are hurried with the fury of* Cleanthes. He replyed nothing, for which the People applauding him, obliged the Poet to crave his Pardon; but he said, that *Hercules* and *Bacchus* could endure well enough to be affronted every day in the open Theater.

He said to a man that was talking to himself

ſelf; that he ſhould have a care he did not converſe with a wicked Perſon. *Or, thou doſt not talk*, &c. *Philoſophers.*

Some Scoffing at his old Age: It is true, ſaid he, I ought to have departed long ſince; but finding my ſelf healthy and vigorous, I ſtay yet.

He took Sneezing for a Mark of too much tenderneſs.

Having Faſted ſome days to cure a diſtemper; he ſaid, ſince he muſt dye once, and was now ſo forward on his way, he would go thorough. *And ſo refuſing to eat, tho his diſtemper were quite gone, he dyed.*

Chryſipes being reproached, that he did not do like other men, replyed, if I had done like others, I ſhould not have been where I am. *A great Philoſopher.* *Chryſipes.*

Some body enquiring of him, for a Maſter for his Son, he named himſelf, at which the other admiring: If I had known, ſaid he, any one more able then my ſelf, I would have named him. *And indeed, it was ſaid, that if there were no* Chryſipes, *there would be no Stoick.*

Zenon being diſcovered of a Conſpiracy againſt a Tyrant; and being put on the Wrack and examined, accuſed, or named, all the Tyrants Friends, and after they were all put to Death, the Tyrant asking him, if there were any other: No, ſaid he, there are none but thy ſelf, that haſt deſerved to dye. *Zenon, Eleates.*

He called Inſtrumental muſick, a conſort of Nerves, or rational Guts.

He ſaid, one might know by their Dreams, whether

Philosophers whether one had made a Progress in virtue.

Crantor. *Crantor* in his afflictions, often repeated this Verse of *Euripides*: Alas! Wherefore alas, nothing is befallen us, but what is humane? *As much, as to say; that man is born to suffer.*

Carneades. *Carneades* said, that great men Learned nothing perfectly but to mount on Horse-back, because Horses do not Flatter them.

Metrocles. *Metrocles* caused all his Writings to be Burnt before he dyed, as Whimsies that deserved not to be brought to light.

He said, that Knowledge, or Sciences, were acquired by time, other things by money.

Xenophanes. *Xenophanes*, said, one must either not keep company with great men, or else comply with their humours.

Anaxarques *Anaxarques* said, that Justice was Painted standing by *Jupiter*'s side, to shew that all the Actions of Kings were just. *Or, rather those of the Deity.*

While they were Braying him to Death in a Mortar; he told them, that it was not *Anaxarque* they were Braying, but only his outward case, and spit out his Tongue in the Tyrants Face, when he threatned to cut it out.

Pyrrho. *Pyrrho* envied the Felicity of a Hog, which eat during the Tempest, and said, that a Wise man ought to attain to that Intrepidity. Or fearlesness.

Defending himself one day against a Dog, he

he ſaid, it was very difficult to forget the man. *Tho he believed every thing indifferent. Or, thought nothing certain.* *Philoſophers.*

Demetrius having received a great diſgrace, if I had known, ſaid he, this had been the will of the Gods, I would have prevented them. *Demetrius.*

The Emperour having offered him two hundred Talents: You ſhould not have made two biddings to tempt me, ſaid he, you ſhould have profer'd your Empire.

Demonax ſaid, of ſuch as neglected their minds, to take care of their Bodies, that they furniſhed their Houſe, but never minded the Maſter. *Demonax.*

He added, that men puzled their Brains to know how the World was made, and never troubled their Heads to underſtaud how they were made themſelves, which is a much more uſeful point of knowledge.

He told the *Athenians*, who were about to ſet up the Combats of Gladiators, that they ought firſt to pull down the Altar of Mercy.

He ſaid to a *Sophiſter*, who asked him, wherefore doeſt thou ſpeak ill of me? Becauſe thou art concerned at it. *The only means to put Calumny to ſilence, is to be unconcerned at it. Or, deſpiſe it.*

One asking him upon what conſideration he had taken up Philoſophy: upon my being a man, replyed he.

He ſaid, if Divinators could change the order of the Fates, one could not give them too much; if not, one could not give them too little. *Either credit, reſpect, or reward.*

Philoſophers. That Laws were uſeleſs, becauſe there was no need of them for good men, and the bad were not made the better by them. *They are not really the better; but are forced to appear ſo, or counterfeit.*

That Friends did more Miſchief then Enemies, becauſe one ſuſpected them not.

Epictetes. *Epictetes* ſaid, that before we put any thing into a Pot, it ought to be waſhed, for fear of ſpoiling, or loſing all, *To ſhew we muſt correct our faults before we undertake the Sciences.* He compriſed all Morality in theſe two words, Suſtain and Abſtain; that is to ſay Strength and Temperance. *There is a particular Treatiſe of his other Sentiments.*

APOPHTHEGMES OF *Diverſe Perſons.*

Demades the Orator, after the Death of *Alexander*, compared his Army to *Polyphemus*, who was Blind. Divers Perſons.

Dining one Day with *Phocion*, who fed very courſly: how can a man, ſaid he, that is ſatisfyed with ſo little, medle with Publick affairs? *Or, trouble himſelf with the Government.*

To a Prince, who did ſome Actions unworthy of his Dignity, he ſaid, that Fortune had made him a Prince, and he had made himſelf a Sordid Fellow.

Antigonus obſerving a brave Soldier, whom he had cauſed to be cured of a long Sickneſs, to be leſs daring afterwards, aud demanding the Reaſon of it: It is your ſelf, replyed he, that are the cauſe of it, by having cured me of that diſtemper which made me hate my life.

Alexander

Divers Persons.

Alexander reproaching a Pirate for his thefts; I am a Pirate, said he, because I have but one single Ship: For if I had a good Fleet, I should be a Conqueror.

Sulpitius Gallus, having repudiated his Wife, who had walked abroad unveiled, said in his own excuse, that a Woman of reputation ought to be known by none but her Husband.

A particular sort of Musick.

Some body having heard that Musick animated *Alexander* to Fight; It would have been much better for mankind, said he, if it had dispirited him, *Or, cooled his courage.*

Themistocles having demanded money of those of *Andros* in the name of two great Gods, Power and Justice, they excused themselves in the name of two greater, Poverty, and Impossibility.

The *Athenians* being assembled to Banish one of their Citizens according to their Ostracisme; a poor man, not knowing *Aristides*, desires of him to write the name of *Aristides* down for him, and *Aristides* inquiring of him the Reason: Because I am vext, said he, to hear him called the Just. *The pride of that surname displeased him, tho he had deserved it.*

A *Carthaginian* not daring to go to the *Romans*, because some treacherous thing had been done to one of their Magistrates; Fear not, said the Consuls, the *Roman* Generosity secures thee from all dangers. *Or, Treachery.*

Those of *Numantia* chiding their Young men

men for Flying upon the approach of *Scipio*, when they had ſo often beaten the *Romans*: This is the ſame Flock, indeed, ſaid they; but it is not the ſame Shipherd. Divers Perſons.

The Poet *Simonides*, called Poetry a ſpeaking Picture, and Painting, ſilent Poetry.

Being asked, whether was better to be Rich, or to be wiſe: There would be no difficulty in determining this queſtion, replyed he, if we did not ſo often find the Wiſe-men, at the Rich mens Doors.

Pauſanias intreating him to give him ſome good Counſel; Remember, ſaid he, that thou art man. *His Ambition ruining him.*

He told ſuch as reproved him for Covetouſneſs, that he would rather leave ſomething to his kindred, then Beg any thing of his Friends.

He ſaid, the *Theſſalians* were too dull to be cheated by a cunning man.

Hieron asking him, what opinion he had of the Gods: The more I think on't, ſaid he, the more difficulties I find about it.

An Ambaſſador from the *Athenians* ſpeaking a little boldly to *Philip* of *Macedon*; and that Prince threatning to take away his life: My Country, ſaid he, will give me another that ſhall be immortal.

One of the Ancients ſaid, that he who had got a good Husband for his Daughter, had gained a Son; and he that met with a bad one, had loſt a Daughter.

Iſocrates uſed to ſay of two of his Scholars, that the one wanted a Bridle, the other a Spur:

Divers Persons.

Spur: And that himself was like a Whetstone to sharpen Knives, which does not cut it self, tho it gives other things an Edge. *Because he had made the greatest Orators, yet durst not speak in publick.*

To a Young man that loved to Work, he said, that he heaped up a Treasure for old Age.

A *Talkative* Fellow willing to Learn of him he asked him double his usual Price: Because, said he, I must both teach him to speak, and to hold his Tongue.

A man of much Discourse Braging at Table: if thou understoodest much, said he, thou wouldest talk but little.

Being told he took too much for teaching, he replyed, that he would give twice as much to have that confidence he wanted.

Anacreon the Poet refusing a Princes money, said, that he would accept no Presents that should make his head ake; *But it troubles the head as much, at least, to be in want of money, as to have more then one wants.*

The Poet *Philoxenes* said, to such as wondred why he represented Women bad, whereas *Sophocles* made them all to be good; that he represented them as they really were, and *Sophocles* as they ought to be.

He quitted his Estate in *Sicily*, because of the Debaucheries of that Island, and said, he would rather lose his Estate, then his Estate should lose him.

To those that reproached him for his Birth, he said, that was part of his Glory, to be beholding

beholding to none but himſelf for his Fortune. Divers Perſons.

Lyſimachus asking a Poet what he deſired of him; what ever you pleaſe, ſaid he, provided it be not your ſecret.

Pyrrhus having ſent for ſome Young People, that had ſpoken ill of him in their Cups; inſtead of denying it, they told him; We had ſaid a great deal more, if we could have had more Wine. *They cunningly caſt the Liberty they had taken on the effects of Drunkenneſs, which obtained their pardon.*

A man wrongfully accuſed before *Auguſtus*, ſaid, after he had juſtifyed himſelf, that another time, he ſhould inquire into nothing that was ſpoken of an honeſt man, but amongſt ſuch as were honeſt.

That Prince having compoſed ſome Verſes againſt *Pollion*, it being admired at, that he wrote no anſwer; It is, ſaid *Pollion*, becauſe it's not ſafe to write againſt ones Maſter. *In the Latin it is, not to ſcribble againſt them that can proſcribe.*

A Night Bird breaking *Auguſtus*'s reſt, was taken by a Soldier, who having received no reward for it, as he hoped, I had rather it ſhould live, ſaid he, and let it go again.

A *Veteran* who had ſerved him very well in his Wars, coming to recommend a buſineſs of Importance to him, he gave order to one about him to recommend it for him; my Lord, ſaid the *Veteran*, when it concerned your Service, I did it always my ſelf, and never ſerved you by Proxy.

Auguſtus

Divers Persons.

Augustus Seeing a Poet come towards him, who was wont to present him with *Epigrams*, made one Extempore and gave it to him. The Poet then, drawing out his Purse: The reward, said he, is not worthy your Merits, but if I had more, I would have bestowed it on you. This Action touched *Augustus* so to the quick, that he made him a very great Present, not taking notice of his confidence, which was a secret reproach for his covetousness, because he had never gratifyed him.

An *Artisan* to whom a *Pythagorician* owed some money, being dead, the *Pythagorician* threw the Summ into his Shop, that he might not accustome himself to withhold what was another mans due.

The *Romans* asking an Ambassador, whether, if they should consent to a peace, it would be lasting: Yes, replyed he, if it be just.

Asking another, what he thought his Country-men deserved for their Revolting: What ever brave men can deserve, said he, that think themselves worthy of Liberty.

A man whose Field produced a much better Crop then his Neighbours, being accused of Witch-craft, brought all his working Utensils into Court, kept in good repair and order; and pointing to them, said, behold here is all my Sorcery, and Charms of Witch-craft.

Cæsar willing to oblige a man to Disinherit one of his Sons: It is easier for you, said he, to make me lose them all, then to make me lose one voluntarily.

A wicked man Swearing before the *Roman* People, the *Roman* People Swore aloud, they would not believe him, Divers Persons.

Cæſar, the day he was Murthered, ſaid to an Aſtrologer, who had predicted it that day; Ha, well, ſaid he, it is come. But it is not yet gone, ſaid he, *Or, ended.*

The Emperor *Adrian* having taken an ill Secretary, it was told him, that with all his Power, he could not make an able man of a Fool.

Some Body being put to Death unjuſtly, ſaid, amongſt other imprecations againſt the Author of his Death; may he not dye, when he deſires it.

A Seditious man having cauſed a good man to be aſſaſſinated, when he found that he was not dead of his Wounds, he Summoned him to Juſtice, and being asked what he would accuſe him for; for being ſtill alive, replyed he.

A *Roman* Conſul threatning a man; I have that will make thee obey, ſaid he: And I, replyed tother, have that will prevent it. *Or, exempt me. Meaning he could kill himſelf.*

A man who was condemned to Death, ſwearing he dyed innocent: No matter, ſaid his Adverſary, ſo he do but dye. *This made him be abſolv'd.*

A General killing his Horſe on a day of Battle: If I am overcome, ſaid he, I ſhall want none, and if Conqueror; I ſhall get enow others.

While in a civil War, they were conſulting

ing

Divers Persons.

ing to Baniſh all the contrary party: This will only be a means, ſaid one, to bring diviſions amongſt our ſelves, when we ſhall have no other Enemies left to keep us upon our Guard.

A Prince that had not wept for the Captivity of his Son, nor his Daughter ſhedding Tears for his Servant, ſaid in excuſe of it, that we ſeldom bemoan any but ſmall afflictions, for the great ones are above all complaints, and expreſſions.

Euripides reproved by the People in the Publick Theatre; it is to inſtruct you that I write, ſaid he, and not to receive Inſtructions from you.

Complaining to a Poet that he had been three days about making a few Verſes, and the other telling him, that he made a hundred in a day: And thine, ſaid he, will laſt, or live, but three days, and mine to Eternity.

Menander ſaid to an ill Poet, whom they Crowned in his ſtead: Doeſt thou not Bluſh at thy Victory?

A Poet being asked, wherefore he did not rather chuſe to be a Barriſter, ſince the gains was much greater: It is not at the Bar, replyed he, as on the Stage, where we can make the Actors ſay what we pleaſe.

A Muſician whoſe Songs were not acceptable, ſaid to comfort himſelf, that he Sung for himſelf and the Muſes: another ſaid, he valued not a Publick approbation, he deſired none but his own.

Some

Some body at a combate of Gladiators, seeing the People cry out, upon a great Blow a Gladiator had received, tho he that was wounded said nothing: Just thus it goes with the World, said he, those that undergo most say little, whilst others make the noise. Divers Persons.

A man excessively Fat and corpulent presenting himself to make a Speech to appease a Sedition, they all burst out into Laughter: Sirs, said he, you Laugh because I am so overgrown; my Wife is yet much bigger then my self; notwithstanding when we agree together, one Bed contains us both very well; but if we fall out, the whole City is not wide enough to hold us, *This appeased the Sedition.*

A man saved as it were by Miracle from great Peril and Danger, cryed out, To what doest thou reserve me, Fortune? *As distrusting her very Favours.*

It was the saying of a Prince, that we must dispence with Justice in small matters, to keep it in greater. *Or do Justice in great Occasions sooner then in small.*

It hath been said of Tyrants, that he that was much feared, had much to fear.

An Actor walking on his Tip-toes, to represent the great *Agamemnon*, they called out to him and said, he made him tall, but not great, and that he ought to seem pensive, and contriving. Or, a man great and not a great man.

Another reproved by the People for not keeping enough Gravity when he acted the part of *Hercules*; he pulling off his Vizard, told them aloud: You Fools, I am acting a

Divers Persons.

Furious person. *He was to act* Hercules *Furens.*

Another acting *Oedipus*, his companions said, you see plainly. *As not counterfeiting a blind man well.*

One of the Ancients said of the *Romans*, that they did undergo Evil better then good Fortune, and Labour better then Idleness. *It may be said of all Nations, and almost of all mankind.*

A Philosopher said, we choose evil, when weary, or cloyed with good. *This is very true in the change of Modes, and many other such like things.*

Some body said to a Prince, who made them drive away the Flies, That those were not the worst. *He meant Court Flies, or Flatterers.*

One said, the best Fish were those that did not smell too much of Fish. *As much may be said of wild Fowl*; the best, or most convenient Navigation, is along the Shoar; and the pleasantest walking, near a Rivers side.

A Prince pretending to find fault with some Pictures in a Painters House, the Painter told him, he made the very Prentices Laugh at him, whereas they had a respect for him, while he said nothing.

Another having Painted a Bunch of Grapes so well, that the Birds came to peck at them: His Antagonists to out-vie him, Painted a Curtain so dexterously, that the first coming to see it, went to draw aside the Curtain that he

he might ſee the Picture, and finding his miſtake, acknowledged he was out-done: For, ſaid he, I only cheated the Birds, and you have cheated, or deceived a man. Divers Perſons.

Another time having Painted a little Boy carrying a Bunch of Grapes in his hand, and the Birds coming to eat them likewiſe, he ſaid, the Grapes were livelier Painted then the Boy; otherwiſe the Birds durſt not have come ſo near.

Some admiring to ſee vaſt quantities of uſeleſs Houſhold-Stuff at a Rich mans, he ſaid, a man is Rich only in theſe, *viz. in ſuperfluous things.*

An excellent Sculptor having made two Figures, one according to the Rules of Art, the other by the directions of the people; the firſt being moſt admired, he ſaid, that it was the people had made the other. *As done by their directions.*

Some body going about to deface a Tyrants Picture; he was told, that he ought to make War againſt the Tyrant, and not againſt the Painter.

Some certain Soldiers being terrify'd at ſome Prodigies: Leave the conſideration of thoſe things to the Aſtrologers and Sooth-ſayers, and their Captain, and do your duty.

A General that had done eminent ſervice for his Prince, being Poyſoned upon Suſpicions, or the like occaſions; ſaid, this we get by great men, in ſerving them. *Thus many have Periſhed through jealouſie, or fear.*

Divers Persons.

One taking some Security or Writing from a Friend to whom he lent money; said, this is not because I would demand it as a Creditor, but as a Friend.

A man that looked very ill, showing his Doctor a Sore-finger: 'Tis not there thy distemper resides, go and make thy Will.

One seeing a man fallen into a Well, and asking him how he came in there: That is not the question, replyed he, but how to get out.

A Physician having cured a Patient, and the Patient another time using the same Medicine without effect; 'Tis, because it was not I, said he, that prescribed it. *It was to let him know, that it is not enough to know the Receipt, but the Season and other Circumstances to apply it.*

It is said, that the worst of all Winds, are those which uncover us. *Because they take away that which was intended our Shelter.*

A Lady meeting her Gallant who had forsaken her, after he had given many Rich presents: Why, said she, will you lose all you have bestow'd on me?

A Woman wooed by her Husbands Murtherer, agreed to Marry him, at which some admiring: It is to revenge my self the more securely, said she, and Poyson'd him.

One about to Marry a handsome Woman, but ill spoken of, he was told, That in Marriage, he was not only to consult with his Eyes, but with his Ears also.

One having preferred her Brothers safety, before either that of her Son, or her Husband, said,

said, that she might have other Sons, or Husbands; but no Brothers. Divers Persons.

An old Woman wishing long life to a Tyrant, said to such as wondered at it; It is for fear lest a worst succeed him. *Old Women are great observers of Proverbs, and this is one, seldom comes a better.*

A Sick man fretting at every thing, was told, the things you find fault with are not ill, It is your self. One of the Ancients speaking of Voluptuous pleasures said, we taste Honey only with the tip of the Finger.

A Gouty Fellow said, he had Hands and Feet only to endure pain. *Because he would not use them.*

Some endeavouring to make a man in trouble Laugh: The afflicted, said he, are not to be comforted but with Tears.

An Orator that had not confidence to speak in publick, said to excuse himself, that he was not afraid of others, but of himself.

A *Grammarian* told an Emperour, who spoke a word that was not Current, or in use, that he might make a meer Stranger a free Denizon, but not a Syllable with all the power he had.

A Widow excusing her self because she did not Marry again, said her first Husband was still living in her Heart.

One of the Ancients said, that he that hated Vice, hated men, because they are vicious. *It is also said for another Reason,* that we must hate the Vice, but not the Person, *Because man ought not to be the object of our hatred; but the*

Divers Persons.

defects he is subject to, from which being purged, he becomes most justly an object of our Love.

A Lady being asked, which was the best complexion: she replyed, Bashfulness. *Or. a Blushing Modesty.*

One of the Ancients speaking of the times he lived in, said, that formerly they reckoned but Seven wise men; but now every one thought himself one.

Another speaking of Riches said, that it cost but little to heap up much, and much to heap up little. *Because when one has nothing it is hard to bear up any thing; but when one hath some, it is easie to make it more.*

Papinian told an Emperour, who would needs oblige him to defend a Parricide, that it was easier to make one, then to defend one.

One of the Ancients compared the Dialectick Art, to the Spiders Webs, wherein there is much curiosity, and little solidity. *Another compared it to the Cray-fish where there is more picking then meat. Another to a Thorn bush, which pricks where ever one touches. Another to fish full of little Bones.*

One told a Treacherous Fellow, he was glad to be his Enemy, because his Malice was only against his Friends.

Another said, that one must no more expect a kindness from a Usurer, then an answer from a dead man.

Of one who was Prodigal of his favours, it was said, that of Virgins, he had made them Courtezans.

A

A Prince told his people, who desired Bloody Spectacles that he did not delight in Cruelty. Divers Persons.

Xantippe said of *Socrates*, that he always returned home, with the same Countenance as when he went forth.

A Blind man said, that the night had it's Pleasures, as well as the day.

One of the Ancients said, that good sence was the part, or perfection, of an Orator, and that the voice and gesture were to be reserved for the *Comedian.*

A Father being reproached that he expended too much in the Education of his Children, said, he would give all he was worth to make them more virtuous then they were.

When some would have engaged a Philosopher to talk at a Merry, or rather a Drunken Meeting, he said, it was not time then to tell what he knew, nor did he know, what it was then time to tell.

Pompey telling a Young man that had undertaken a Friend of his, that nothing remained now but to attack him: Give me security, said he, that you will not trouble the Commonwealth, and I will do it.

A Consul haranguing with great Acclamations against the Power of *Pompey:* You do well, said he, to applaud what I say at present, for very shortly you will not have so much Liberty.

A man whose Friend had refused him some unjust favour, telling him he would have nothing to do with his Friendship, since it

Divers Persons.

was useless to him: Nor I with thine, replyed he, since it cannot be maintained without injustice.

The younger.

Polybius advised *Scipio* the *African* never to go out of the Court, till he had obliged some Body; which he called making a Friend.

A Captain coming to demand the Consulship for *Augustus*, said to the Senate who refused it: Here is that which will give it him, laying his Hand on his Sword. *Others name* Cæsar, *instead of* Augustus.

A *Tarentine* observing the Citizens make merry while they were threatned with a Fierce War: said, courage, good people, you do well to rejoyce now, for in a short time you will have no cause for it. *As the Proverb has it, a short life and a merry.*

Cineas asked *Pyrrhus*, who was every day undertaking some new enterprize, what he would do in the end: Then I will rest my self, or live at ease, said he: What hinders thee, replyed *Cineas* from doing that now?

A General boasted otherwhile, that he had never made his Citizens put on Mourning. *It cannot be said so of* Pericles, *but must be some other.*

The Son of *Papyrius* earnestly importuned by his Mother, to tell her what had been done in the Senate: They debated, said he, whether a Husband should be allowed several Wives, or the Woman several Husbands. *He was applauded by the Senate for finding out this feigned Story, to avoid discovering the secrets of that Council, tho it begot a great deal of trouble in* Rome.

One

One of the Ancients ſaid, that Wine was the Looking-glaſs of a man, *Becauſe it ſhews us the very bottom of his Soul.* Divers Perſons.

A Muſician uſed to make ſuch people Sing before his Scholars as had no skill in Muſick: To teach them, ſaid he, how they muſt not Sing.

Some body purſued by his Son to the very Door: Stop, ſaid he, for I purſued my Father no further. Or beaten.

An Orator being asked, what Maſter he had had to teach him his Art, replyed, the Bar. *A great Painter ſaid, the people.*

A Prince told his Mother, who would engage him to do ſome unjuſt thing: She made him pay dearly the nine Months ſhe had carryed him in her Womb.

Another to whom all things ſucceeded well: It is your beſt time now to dye, ſaid ſome, while the Splendor of your life is not clouded with any Misfortune. *And therefore the Ancients held, that ſuch as were beloved by the Gods dyed Young.*

As ſome were adviſing to break down a Bridge that the Enemy might not eſcape: You ought rather to make two, ſaid others, that they may retreat the ſooner. *The deciſion of this queſtion depends upon the conſideration of their forces.*

To a Father who bemoaned his Son too much; it was ſaid, if you did not weep for him before he was Born, why do you weep ſo now he is dead.

One of the Ancients ſaid of Thieves, that the

Divers Persons.

the little ones lay in Chains, whilst the great ones triumph'd in all abundance.

The People absolving a Criminal whom *Cato* had condemned, said in excuse, that he was punished enough by having displeased *Cato. Or, having his ill will.*

That *Roman* being asked what usury was: A long Death, replyed he.

Of cruel and jealous Princes it hath been said, they might rid themselves indeed, of all whom they suspected, yet could they never destroy their Successor.

It being marvelled at that a man should bestow his Daughter on his greatest Enemy: It is to be revenged on him, said he.

Of a man who Counterfeited the Fool to save himself: It was said, he had been one, if he had not done so. *Or, a Fool, if he had not plaid the Fool.*

A Prince refusing to give Battle, because the Omens were not favourable: Do you give more Faith, said an old Captain, to the Intrails of a Victime, then to my Experience?

To another, who upon the same account, made a doubt whether he should keep an important Place, or not, it was said: If he be a Soothsayer he should surrender it, and keep, or, defend it, if a Statesman.

A wicked Fellow affirming something with an Oath, they cryed out, That they were not to give credit to Oaths, but to Honesty, *Or, Probity.*

A Prince being commended for several virtues, which he wanted: I will do all I can possible,

ſible, ſaid he, that you may not prove Lyers. Divers Perſons.

The Ancients ſaid, that to blame any one before his Face, was Impudence; and to Praiſe him was Flattery.

A Philoſopher weeping at the loſs of a Son: It is Nature, ſaid he, that ſheds theſe Tears, not I.

The City of *Athens* was wont to be compared to a Curtezan, whom ſome are content to entertain a while but none loves to Marry withal.

One repeating to another ſome injurious things that had been ſpoken of him: They had not been told to thee, ſaid he, but that they knew thou wouldeſt tell them again.

A Lady of quality, ſaid, ſhe had gained her Husbands favour by doing what pleaſed him, and concealing what did not pleaſe her ſelf.

Some admiring a man did not cauſe himſelf to be ſent to the other World, in his extream old Age, (as the Cuſtom then was) it is becauſe, ſaid he, I have no cauſe to complain of it.

Another ſaid, it was fit to continue life, till one found by Experience, that Death was more to be deſired then life. *The Ancients made away themſelves in their afflictions.*

Another ſaid, that there was nothing more Charming then Beauty: Nor nothing that decayed ſo ſoon.

Cæſar leading *Cato* Priſoner, a Senator cryed out, that he would rather be a Priſoner with *Cato*, then at Liberty with *Cæſar*, and followed him to Priſon.

A

Divers Persons.

A Philosopher said, he did not abstain from Lusts, out of Temperance, but of Pleasure. *Because of the smarts that attends it.*

It is said of old, of the Mulriplicity of Laws, they are Marks of the Corruption of a Nation; as the great numbers of Physicians are a sign of many diseases.

A Judge refusing a Present from a Party: Said, it was, for fear he should shew himself either ungrateful or unjust.

A Philosopher being asked, wherefore he had not Learned Musick: We do not find, said he, *Jupiter* either Singing, or playing on a Fidle, like the other Petty Deities in the Poets.

Another said of the *Grandees*, that they do all they can to lose the use of their Feet and Hands, which is the greatest Curse that can befal a man. *Because they make their Servants put on their Shoes and Cloaths, Ride in Coaches: and in a word do all they can by the Ministry of others, while their own Lazines destroys, or weakens them to inability of their natural Functions.*

Some Body complaining one day of his mean Fortune, he was told, that whoever was not content with a little, would never be satisfyed with a great deal.

A Philosopher accused for corrupting such as frequented him: It is, said he, because they take that with their left hand, which I present them with my right.

A Learned man submitting in a point disputed with an Emperour, said, it is not safe contending with one, that hath twenty Legions at his command.

A

A Young Prince being admoniſhed to forbear Fighting, or, making War, till he were of riper Age: I am afraid, ſaid he, I ſhould loſe my courage with my Youth. Divers Perſons.

A Conqueror ſending to demand money of ſome to Purchaſe their Peace: They anſwered, that they had no money to buy a peace withal; but they had Swords to defend it.

The wife of *Phocion* dreſſing her ſelf very modeſtly, ſaid, her Husband was her Ornament and Bravery.

One of the Ancients ſaid, that it were eaſie for one to become Rich, if one would become wicked. *This alludes to the Proverb, poor and honeſt.*

Another ſaid, upon the conſideration of *Plato*, and *Denis* the Tyrant, whereof the one went into *Sicily*, and the other was a Schoolmaſter in *Corinth*: That it was not ſo ſtrange to ſee a Prince dethroned as a Philoſopher ambitious, *viz.* *A true Philoſopher.*

A Courtier ſaid, he profer'd his Service to all the World, but performed it only to that that deſerved it.

An ill man, holding his peace in company, it was told him, that a wicked, or Treacherous man's ſilence, was more to be apprehended then his diſcourſe.

It being inquired of an old man, how long he had lived; But a little time, replyed he, and many years. *It being no living, while we live not in eaſe.*

Another being asked whether he deſired to dye, ſaid, it is good to be always ready to quit a falling Houſe.

One

Divers Persons.

One reſtored from a long Sickneſs, ſaid, it was but troubleſome to begin the Journey again, which muſt be gone early or late. *Or, a trouble to return back when he was almoſt at his Journies end.*

A Stateſman was wont to ſay, that in Counſel it was not ſo proper to debate what ſhould be done as what could be done. *Or, not what was in their wills but in their power.*

Philip of *Macedon* being at Variance both with his Wife, and his Son, and asking of *Demarat*, whether the Greeks were in unity? It becomes you well, ſaid he my Lord, to inquire after the diſorders of the Grecians, whilſt you are at diſcord in your own Family.

When ſome would have perſuaded a Prince to reſent an Offence committed by a Drunkard: Would you be angry, ſaid he, with a man for running againſt you, if his Eyes were Blindfolded?

A Prince driven from his Throne, cryed out, that he never knew his Friends from his Enemies, till it was out of his Power to do them either good, or harm!

A Declamator having made a very tedious diſcourſe of the Art of War before an Eminent Captain, the Captain told him, he had never ſeen any thing ſo inſolent. *It being very impertinent to ſpeak of thoſe things before a man that underſtands them better then our ſelves.*

An Orator ſaid of an arrogant Fellow that ſhewed but little reſpect towards his Prince: He thinks it reflects on his Honor to ſtand in fear of his Sovereign.

One

One of the Ancients ſaid, that thoſe that love too much, were more troubleſome to thoſe they loved, then thoſe that hated them. Divers Perſons.

Some wondering at the great Poverty of an Orator; it is becauſe I know the Art of ſpeaking, better then the Art of getting ſaid he. *Or, I have Study'd to ſpeak well, not to grow Rich.*

A great Captain fallen from his Seat juſt before the beginning of a Battle: Courage, ſaid he, 'tis a Sign we ought to be ſitting no longer, but ſtand up to our buſineſs.

A great talker that diſturbed every mans Brain in the Company, was told, that he would certainly ſpeak leſs if it were but as much trouble to him to prate ſo, as to them to hear it.

A Courtier who had heaped up a great deal of Wealth, ſaid, it was by returning Thanks, when they did him injury.

A Prince inquiring of a Philoſopher how he ſhould do to reign a long time: You muſt, ſaid he, do good to all and truſt but few.

As *Nero* was putting to Death the Confederates in a conſpiracy againſt him, asking an Officer of his Guards, wherefore he joyned with them: Becauſe, ſaid he, I could find no other remedy againſt your Crimes. Another told him, I loved you while you deſerved it; But I hate you ſince you are become a Parricide, Buffoon, Coach-man, and Incendiary. *He delighted in driving a Chariot, and ſet Rome on fire.*

A Prince that was too eaſie having ſucceed-

ed

Divers Persons.

ed a Tyrant, it was said, that it was a great unhappyness to live under the rule of a Prince where nothing was permitted; but it was not a less to live under the reign of one that permitted every thing.

A Prince admiring the curious Houshold Stuff of a Private Person; and asking him where he had gotten all that: When we enter under anothers Roof, said he, we should be Deaf, and Dumb.

A man much applauded for an Act of Valour, said, he had only lent his Arm, and the Deities had done the Execution.

A Philosopher said, we ought to desire of the Gods, only, Beauty, Health and Wealth; for the rest we might attain our selves.

The General of an Army taking the Treasure out of a Temple to carry on his War: I will restore it, said he, out of the Enemies Spoil.

One of the Ancients whose Books were ordered to be Burnt, said, they should Burn me too, for I have them all by Heart.

A Philosopher accused for not Sacrificing; said, I did not believe the Gods had any need of Sacrifices.

The same coming to a man who was inconsolable for the Death of one, told him, that he would undertake to raise him to life again, if he could name him any three Persons that had not thus mourned for some Body.

A Person desiring to lead him to the Temple to give thanks to the Gods for restoring his Son to Health: Doest thou think, said

said he, that the Gods cannot hear us from this place. Divers Persons.

A Roman Senator willing to revenge himself of a Cynick, that had Scoffed at him for having his Hair pull'd off by the Roots: For his punishment, said the same Philosopher, you should do the same to him.

One of the Ancients said of the *Italians*, that they resembled Slaves, of which the subtillest are ever the worst.

APOPHTHEGMES

Purely

PLEASANT.

Pleaſant. *Semiramis* having cauſed to be Written on her Tomb, that whoever of her Succeſſors was in want of Money, ſhould find ſome there: *Darius* having broken it open, found nothing but theſe words, Without an extraordinary covetous deſire, thou couldſt never have been ſo baſe as to rake into the Sepulchre of the dead. *I have taken this for a raillery, as well as* Eraſmus, *for altho there were ſome kind of Sacriledge in this Act, yet it was the cuſtom of the Eaſtern Princes to encloſe their treaſures in their Monuments.*

Sardanapalus wrote on his Tomb, that he carryed away nothing with him but what had ſerved him in his pleaſures. *Others ſay there was, Drink, Eat, and be Merry, for all the reſt is nothing.*

Creſſus

Cressus said to *Cambyses*, who would needs e- Pleasant.
qual himself to his Father, that he had not yet got a Son like him.

The Young *Cyrus* inviting the Lacedemonians to quit the allyance they had with his Brother, to joyn with him, amongst other Reasons alledged, that he Drank better then his Brother, as a token of his Strength and Courage.

A King of *Thrace* said, that he thought himself no better then his Groom, when he was not employed in a War.

Another bestowing a Lyon upon one that had presented him a Panther, told him he had no Reason to complain because he was paid in his own Coyn. *But a Private man bestows more when he gives a Lyon, then a Prince that gives a Panther. Which I have added to make an* Apophthegme, *of what was but an Example.*

The *Athenians* having out of respect made him a Citizen of *Athens*, he made them Citizens of *Thrace*, to return them, said he, like for like. *As valuing his Country, as much as they did theirs.*

The Ambassadors of *Philip* of *Macedon* meet- King of
ing with *Silure* who was currying his Horse, *Thrace.*
or, dressing him, he asked them whether their Master did the like; and they answering, No: How then, said he, dares he be so bold as to attack me? *Aristotle proves very clearly, that the most brutish are not the most brave, as this Barbarian believed.*

Having heard a most excellent Musician, he said, the neighing of his Horse pleased him much better.

Pleasant. A *Grammarian* who undertook to find fault with *Homer*, complaining one day to *Hieron* that he had not enough to keep a serving man: How can you have the confidence, said he, to reprove a man, that maintains above ten thousand People, so long after he is dead?

Denis the Tyrants Subjects, complaining that he employed a wicked man: That is, to make them hate some body else more then my self, said he: *It might have been said, that is to turn their hate from me, upon him; but in that is contained a kind of instruction, which belongs not to this place which is only for pleasant sayings.*

The Ambassadors of *Corinth* having refused his Presents: You are greatly to blame, said he, to deprive your selves voluntarily of the only good thing that Tyranny can do.

A Musician complaining that he gave him nothing, after many great promises he had made: Then we are quit, said he, for you have Flatter'd and tickled my Ears with a Sweet sound, and I have fed you with fair promises.

Having the Wind favourable at his return from *Locrida*, where he had Plundered the Temple of *Proserpine*: You see, said he, how the Gods favour the Sacrilegious. *I have put this amongst the pleasant ones, because the Reason is not solid.*

He took away the Mantle of Gold which *Hieron* had sent to *Jupiter Olympus*, and to excuse it said, that it was too cold for Winter, and too heavy for Summer.

He likewise cut off *Esculapius* his Golden

Beard

Beard upon a pretence, that it was not decent the Son ſhould wear a Beard, the Father having none. *For* Apollo *was Painted Beardleſs.* Pleaſant.

Taking away the Offerings that were for the Gods, he ſaid, that being ſo good as they were, one might make uſe of their goodneſs, and accomodate ones ſelf with thoſe things that they ſtood not in need of.

The Inhabitants of a City beſieged by *Agathocles*, crying out to him from their Walls: Where wilt thou find money to pay thy Army, poor Potter? He replyed without any paſſion, In your Purſes: And having gained the place, Hereafter, ſaid he, if you affront me, I will not call you to account, but your Maſters. *For he ſold them in chains, as they did Slaves.*

Thoſe of *Ithaca* complaining that his Mariners had Stolen ſome Flocks upon their coaſts: We have, ſaid he, more Reaſon to complain, for your Prince not ſatisfyed to take away our Sheep, put out our Shepherds Eye. *Ulyſſes.* *Polypheme.*

An impertinent Barber asking of *Archelaus*, how he would be Trimmed; In ſilence, ſaid he, *Or without Babbling. One of the Beauties of an* Apophthegme *is to hit, where one does not expect.* King of *Macedon.*

Some body at a Feaſt having made Courtſhip to a Lady ſomewhat aged, who had been illuſtrious for her Beauty; ſaies that Prince, ſome Beauties, are handſome in their very Autumn. *As the ſetting Sun, looks oft times Rich and Glorious.*

Pleaſant. A Muſician impatient becauſe he gave him nothing, turned his looks towards him and Sung theſe words: *Thou loveſt money, bred in the baſe Earth:* but he without concern, replyed: Doeſt thou think ſtrange that I ſhould love it, when thy ſelf does even pine to Death to get a little from me?

After the Battle of *Cheronea*, *Philip* of *Macedon* having ſet at Liberty all the *Athenian* Priſoners; they farther deſiring all their Equipage: I think, ſaid he, they believe we did not Fight in earneſt.

Having received a wound near his Throat, and his Chyrurgeon beging every day ſome new grant of him: Take all thou deſireſt, ſaid he, for thou holdeſt me by the Throat. *I have accomodated it to our Language.*

Upon a difference between two Raſcals, who mutually accuſed each other of great Crimes, he Baniſhed the one, and condemned the other to run after him.

Another making complaint to him, that the Macedonians called him Traytor, as indeed he was; it is becauſe they are ſo unmannerly, ſaid he, as to call things by their true names.

A Perſon to whom he had ſome obligation, denying to accept of any thing from him: Do not, ſaid he, deprive me of the quality of invincible, by endeavouring to vanquiſh me in Courteſies.

Going one day to Dine abroad, with more company then the entertainer expected; when he obſerved him to be a little ſurprized: Let us,

us, ſaid he, reſerve a corner, for the ſecond Courſe, which made them leave ſome remainders. Pleaſant.

Alexander's Army being ranged in *Battalia*, the Generals came and asked this Prince whether there were any thing Omitted: Nothing, ſaid he, unleſs it be to ſend for Barbers to ſhave the Soldiers becauſe their Beards are too long. *I have taken it for a raillery, for they have ſomething elſe to do in a Battle then to take an Enemy by the Beard. Tho it might be done at a wreſtling.*

Seeing a very little Fire made for him in the Winter: Bring, ſaid he, more Wood, or Incenſe. *That he might either warm himſelf, or offer Sacrifice.*

When he proclaimed himſelf every where to be the Son of *Jupiter*, his Mother wrote him word, he ſhould forbear ſetting her at odds with *Juno*. *Or, of making* Juno *jealous.*

Antigonus would by no means ſuffer the *Athenians* to give the Freedom of a Citizen to one of his people: For fear, ſaid he, leſt I being in wrath, ſhould ſtrike a Citizen of *Athens.*

Being reproached that he fled after a defeat: No, ſaid he, but I am ſeeking an advantage, which lyes yonder behind.

Interrupting one that was making a ſpeech, to ask him ſome queſtion: And finding it put him out: Is it becauſe that was not in your ſpeech, ſaid he.

Being informed that they had Lodged his

Pleasant. Son at a Widdows who had three handsome Daughters; Let them remove his Lodging, said he, for he is too hard beset.

Some body that was short sighted having Written a letter to him in very large Characters: A Blind man, said he, might read this.

Desiring a Lady of Pleasure to Sing, who was somewhat stricken in years, he asked another Lady, what she thought of her: That she is old, replyed she. *He inquired of the Musick, she answered of the Person.*

Having surprized the Poet *Anaxagoras* while he was Frying of a Conger: Doest thou believe, said he, that *Homer* busied himself in Frying of a Conger when he was Writing the Acts of *Agamemnon*? And do you believe, replyed he, that *Agamemnon* had nothing else to do but to inquire whether any one were Frying a Conger in his Camp?

Demetrius after the taking the City of *Megara*, having told *Stilpon* the Philosopher, that he left him his City free, or, at Liberty: True, said he, for you have carryed away all the Slaves.

Lysimachus reproaching *Demetrius* his love to a Curtezan, he replyed, that she was Chaster then his *Penelope*. *Because his Wife had an ill report.*

The same shewing that Princes Ambassadors, some Bruises he had received in a Combat against Lyons: *Demetrius*, said they, has other-gues's hurts', by the Bitings of a mad Beast. *They meant a Curtezan he entertained, who*

who uſed to Bite him, when ſhe made much of him. Pleaſant.

Antipater ſaid of the Orator *Demades*, already grown old, that nothing more was left of him, then of the Beaſts that were Sacrificed, the Tongue and the Belly. *Prating, and Gormandizing.*

A Philoſopher reproached for his Baniſhment, ſaid, it was becauſe his Country could bear him no longer, no more then *Semele* could *Bacchus.*

Hannibal having drawn the General of the Romans into an Ambuſcade, from which *Fabius* who was incamped upon the higher Grounds having reſcued him: I believed, ſaid he, that Storm which was gathering on the Hills would break down upon us at laſt in the Plains.

Fabius having retaken *Tarentum* after the ſame manner that he gained it: *Rome*, ſaid he, hath it's *Hannibal* alſo?

A Roman who had loſt *Tarentum*, boaſting that he had been the occaſion of it's retaking: It is true, ſaid *Fabius*, for if thou hadſt never loſt it, it could not have been retaken.

Craſſus already old, reproaching *Dejotarus*, that he began to build very late: And thou likewiſe, Captain, ſaid he, to make War. *Theſe two being very aged, the one founded a new City, and the other marched againſt the* Parthians.

One who had diſdained *Themiſtocles* in his Youth, ſeeking after him when he had laid thoſe thoughts aſide: We have both of us repented

Plutarch. pented, said he, but too late.

Speaking of his Son, who was yet but a Child, he said, that he alone had more Power then all *Greece*; for my Mother, said he, does any thing that he will have; I do every thing my Mother desires; the *Athenians* do what ever I require; and the *Grecians*, all the *Athenians* ever have a mind to.

An old Lady reproaching *Pericles* for somewhat, he made her no other reply; but, That it did not become an old Woman to pretend to beauty.

Of the Island *Ægina* he said, that it was a Thorn in the Eye of the Port of *Athens*. *Lying too near them.*

Alcibiades understanding that he was Labouring to give in his accounts; why does he not rather endeavour to give no account, said he. *This is but jesting, for a man of honor is bound to give an account of what he hath received.*

Chabrias accused of Treason joyntly with *Iphicrates*, did not forbear Eating and Drinking daily in Prison, for which *Iphicrates* rebuking him: Hadst thou, said he, rather dye Fasting, then after Dinner?

One of *Phocion*'s Friends, being condemned with him, desiring himself to take the Dose of Poyson first: I must not deny him at Death, said he, whom I never denyed any thing in all my life.

There being too little of the Poyson left, because of the great number of condemned Persons, he made Signs to one of his Friends

to

to lay out the money it would require to have more: Becauſe one cannot ſo much as dye, ſaid he, at *Athens* without expence. *Or, for nothing.* Pleaſant.

Epaminondas ſaid of a Soldier too much overgrown, that he would need two or three Bucklers to guard his Belly.

An Ambaſſador reproaching the *Thebans* with *Oedipus*, and the *Argiens* with *Oreſtes*: It is true, ſaid *Epaminondas*, they were Born amongſt us, but we drove them hence, and you entertained them.

The Lacedemonians extending to great length, their accuſations againſt the *Thebans:* How I am troubled, ſaid he, that for our ſakes you have left off ſpeaking Laconically. *That is to ſay, briefly.*

A Prince promiſing the *Athenians* to help them to meat for little or nothing, becauſe he intended to Plunder the Enemy of all: And we will boyl it for nothing, ſaid *Epaminondas*, for we will ſet Fire all about.

One that was not very Fortunate in his own Marriage, adviſing him to Marry: In that, replyed he, I ſhall hardly take your Counſel, *Or, follow your Example.* He added, That a ſingle life gave this advantage, that a man might be the Bolder to dye for his Countries Service.

Of a man that dyed during the time the Battle of *Leuctres* was fought, he ſaid, he wondered he could have leaſure to dye in a time when they had ſo much to do.

Demoſthenes, ſaid to a Thief who objected that

Pleasant. that his discourses smelt of the Lamp, *Meaning Study and Labour*: I know, said he, that you are vext that I keep my light in the Night time. And to a Prodigal Fellow who had consumed all his own Estate, and found the same fault: You know that Oyl hath cost you more then ever it did me. *Meaning his Gaming by Night, as the other Studyed.*

When *Archias* who had been a *Comedian*, advised him, to forsake the Temple wherein he had Sheltred himself, and put himself into *Antipater*'s hands: He told him, he was no better an Orator, then he had been a Comedian; and that as he had never satisfyed him in one of his Qualities, he should never persuade him in the other.

Romulus having Drank but very little at a Feast, it was told him, that if every Body should Drink like him, the Wine would be very cheap: Not at all, said he; but very dear, for every one would Drink his fill. *Or, as much as he could.*

Flaminius having sent to demand an enterview of the *Macedonian* King; and that Prince refusing to come without Hostages, as pretending he was alone, whereas the Romans had many other Generals; I know he is left alone, said he. *Because he had put all his Relations to Death.*

He said of *Philopemen*, who had great numbers of Horse and Foot, but had no money to pay them, that he had Arms and Legs, but wanted a Belly. *That which made this raillery the more pleasant, was that* Philopemen *resembled such a Figure.*

Cato

Cato the *Cenſor* making a harangue againſt the Luxury of great Tables, ſaid, He knew not how to make himſelf be underſtood, or heard, becauſe the Belly hath no Ears. He added, that he marvelled how a City could ſubſiſt, where they ſold a Fiſh for more then an Ox. Pleaſant.

Jeſting upon a Debauched Perſon, who had eaten up all his Inheritance which lay along the ſhore, he ſaid, That he was more unmerciful then the very Sea, becauſe he had ſwallowed what that had ſpared.

It being debated with much heat in the Senate, whether they ſhould ſend back all the old People that had been Baniſhed, to their own Cities: To much purpoſe, ſaid he, we make all this buſtle to know whether theſe old people ſhould be Buryed at their own homes, or in *Italy*. And when *Polybius* propounded the Reſtoring them alſo to their dignities: He does, ſaid he, like *Ulyſſes* who would needs return into the *Cyclops* Den, to recover his Girdle. *Which intimated, that in contending for all, he would venture to loſe all.*

A Roman who had Written their Hiſtory in Greek, deſiring pardon if he had not ſucceeded well in a forraign Language: That were but fit, ſaid he, if thou hadſt Written it by a decree of the *Amphictyons*. *As who ſhould ſay, by an act of Parliament.*

Of three Ambaſſiadors, whereof one was a Fool, and the two others had the Gout, he ſaid, that Embaſſy had neither Feet, nor Hands, nor Head. *It is a little changed for the better in our Language.*

He

Pleasant. He said, to evade making Friendship with a voluptuous Person, that he could not love those whose appetite was Sharper then their Wits; *Or, whose tast was more exquisite then their judgements.*

A Magistrate suspected to have Poysoned some body having propounded a most pernicious Law: I cannot tell which is of greatest advantage, said he, eirher to Drink of the Liquor thou givest, or to consent to the Laws thou propoundest.

One that carryed a piece of Timber which hit him, crying out afterwards, Beware: What, said he, doest thou mean to hit me again? *Or hast thou any thing else to be aware of?*

Of a Woman who had a lewd Debauched Son, he said, that when ever she Prayed for him, she made imprecations against the Common Wealth.

He said, he did not love those Soldiers who used their Hands more then their Feet on a March, and their Feet more then their Hands in a Fight, and Snored louder then they talked. *Thieves Cowards and Gormandizers.*

A Soldier that had not been in the Battle, saying he stay'd behind to guard the Camp: I do not love, said *Scipio*, those that are so over-careful of their Baggage. *Or, I do not love so much Circumspection in a Soldier.*

Young Scipio.

One of his Friends putting in for the Consulship, having waited a long time for *Pompey*, who had promised them his assistance, they were informed that he made a party for himself: What do we stay here, said he, for a Piper

Piper, as if we expected the assistance of the Gods, and not of men? Pompey *was reported to be the Son of a* Piper, *and in their Service of the Gods they made use of Flutes, or Flageoletts.* Pleasant.

Speaking against their Stoves and Baths, he said, None but Horses wanted Washing and Currying, because they could not rub down themselves.

When he was Censor he condemned a Young man to pay a Fine, for making a Pasty that represented *Carthage* while it was yet besieged: Because, said he, thou hast deprived me of the Honor of taking *Carthage* first.

A wicked Fellow asking the *Proconsul Scævola* for an employment in his Province: Thou doest not know, replyed he, what thou desirest; for where canst thou find a better place to become Rich then in *Rome*, where all sorts of Vice and Corruption are in their height?

Sylla giving some money to an ill Poet, who presented him with some Verses of his making: Told him, when he was returning thanks; 'Tis on Condition that you scribble no more.

Pompey angry at *Cicero*'s railleries: I would, said he, that he were still our Enemy, that he might fear us at least, if he did not respect us.

As they were Boasting of *Cæsar*'s Power, he said, that only by stamping with his Foot on the Ground, he could raise up Legions.

Cato

Pleasant. *Cato* observing in a cause the railleries which *Cicero* made against the Stoicks: We have, said he, a pleasant Consul. *Hinting, that it was not becoming a Consul to make such railleries: But* Cicero *was not there in quality of a Consul, but of an Advocate, and indeavoured to invalidate the Authority of* Cato, *who was of that Sect, which by this means he did effect.*

Some body having reported, that a wicked Villain was dead; *Cicero* said, when the News proved false; the Devil take the Lyars.

It being afterwards doubted again; well, there is yet good hopes, said he; and the Freeman of him who was said to be dead, coming with the news that all was well, why then he is certainly dead, replyed he.

A Fellow whom they judged to be an African, telling him that he did not hear him: And yet your Ears are bored, said he. *The Africans wore Ear-rings.*

An ignorant Lawyer, who came in as a witness, being asked a question, and answering, that he knew nothing of it: Thou thinkest perhaps, said he, we are speaking of Law.

Metellus reproaching him, that he had lost more by his witnessing against him, then ever he had saved by his pleading for him: That is, said he, because I have more truth then Eloquence. *Or, my integrity is greater then my Eloquence.*

The same asking him, by way of reproach for the meanness of his Birth, who is thy Father

ther? He replyed, it would be harder to gueſs who is thine, *Becauſe his Mother had an ill Fame. Theſe two Apophthegmes are elſewhere, but only by allegation.* Pleaſant.

Hortenſius the Orator, ſaying to him by way of anſwer to ſome of his Railleries, That he underſtood no Enigma's: And yet you have a Sphinx at home, replyed he. *To twit him how he had been corrupted with Bribes, amongſt which was a Sphinx of great value. This was a Monſter that propounded Riddles.*

Of a man who had very ill favoured Children, he ſaid, that he Marryed in deſpite of *Venus*, and the Graces. *In the Original, it is ſaid* Apollo.

Some body who had made his eſcape out of *Cæſars* Camp, having left his Horſe behind to avoid Diſcovery: He hath taken more care of his Horſe, then himſelf, ſaid he. *As believing* Pompey *to be the weaker.*

After the Battle of *Pharſalia*, ſome body ſaying, there were Seven Eagles left yet: That were well enough, ſaid he, if we were to Fight againſt the Mag-pies.

Being reproached in *Pompey*'s Camp, that he was come very late: There is nothing ready yet, ſaid he. *He made an alluſion to Feaſting, and reproved thoſe people for their negligence.*

Pompey having beſtowed the Freedom, or right of a Citizen to a Gaul: He gives, ſaid he, *Rome* to a ſtranger, and cannot reſtore it to the Romans.

Of good old Wine, he ſaid, it bears it's Age very well.

Pleasant. His Son in Law, who was very little, wearing a long Sword, he said, his Son in Law was tyed to his Sword. *Or, hung upon his Sword.*

Observing a great Stone Statue of his Brothers head, who was likewise a very little man, the half of my Brother, said he, is bigger then the whole.

His Daughter walking very quick, and his Son vere Slow; my Daughter walks like a man, said he, my Son like a Woman.

Milon's accuser, crying out, at what Hour, Sirs, do you think, that *Clodius* was kill'd, he replyed, late. *It was done indeed at a late Hour, but his meaning was, he should have been killed sooner.*

Some body pretending to be Younger then indeed he was; when we two studyed together, said he, you were not then, it seems, in the World.

A Stranger telling him, that he was come to *Cæsar* to obtain the liberty of his Country: Get ours restored to us, said he, when thou hast obtained thine.

To a Lady somewhat old, who would not own to be above thirty Years, he said, she owned the same about thirty Years ago.

To such as reproached an old man for taking a Young Girl: She will be Woman to morrow, said he.

He told an Ancient Orator, who always began with an excuse for his Age, that he would never want an Exordium.

A Gowty Person telling him, that he began to walk farther and farther every day: It is because

because the days grow longer, said he. Pleasant.

Being grown thirsty whilst he was indeavouring to be chosen Consul, he was constrained to Drink in the Publick Market-place; when spying the Censor; let us hide our selves, said he, that he may not see us Drink Water. *Because he was a Drunkard.*

Going to visit *Vatinius*, who was Consul but one day; let us make haste, said he, before his Consulship expires.

He also said, that he was very vigilant, not having slept so much as once, in all the time of his Consulship.

Some making much of a Fool upon his becoming Rich, he asked, whether any one had bequeathed him an estate of Wisdom.

Having bought a Horse, which he had openly declared he would not purchase, he said to excuse it, that it was to get the better Penny-worth.

Excusing himself for having commended an ill man; he said, it was to Exercise his Wit. *As some have praised the plague, or a Feaver.*

Crassus having been to sup with him, as a token of his reconciliation, he said of another who was willing to be reconciled afterwards: Is it because he would Sup with me likewise?

An old Senator having said, That so long as he lived such a business should not be done: We have not long to wait, said he.

Some body that had been accused for Poysoning his Father at a Feast, hapning to threaten him: He told him, that I would rather

Pleasant. thou shouldest threaten me, then treat me however.

Some body taxing *Cato* for Drinking all Night long: Thou forgetest, said he, that it is after he has Gamed all the day. *To destroy, or contradict one lye with another more incredible.*

Cæsar alledging in his defence of *Nicomedes* the obligations he had to him: Every one knows well enough the reciprocal engagements you have to each other, said he. *Cæsar was accused for having prostituted himself to that Prince.*

He said of such as stole from the Writings of the Ancients, that they did like those Thieves that changed the handle of their Neighbours Pot, that it might not be known again. *So they disguised their theft, to make the things pass for their own compositions.*

Cæsar said of *Sylla*, that he could not read, because he deposed the Dictatorship. *One must know how to read to be able to dictate.*

Augustus having blotted out a Tragedy of *Ajax*, which he had composed, and did not please him, it being afterwards inquired of him, what his *Ajax* did; he hath stabbed himself through the Body with a Spunge, said he. *Alluding to the Death of* Ajax: *We might more properly say with a Pen, but the old way of Writing was rubb'd out with a Spung.*

One presenting a Petition to him and trembling: One would think, said he, that it were a piece of bread thou wert presenting to an Elephant

Elephant. *Because men are afraid to go near them.* Pleasant.

One of his Courtiers telling him, there is a report abroad that you intend to bestow a gift upon me! : Have a care you do not believe it, replyed he.

A man whom he had set aside from an ill employment, intreating he would bestow the like Present upon him, as he had done upon others, to take off the disgrace he received : Say, that thou hast had it, replyed he, and I will not deny it.

A Young Debauched Fellow whom he turned out of his Camp, saying to him, what shall I tell my Father, when he sees me return home again? Tell him, thou couldest not comply with my humour, said he.

A Coward shewing him an Honorable wound, Have a care thou doest not look back, said he, the next time thou runnest away.

At the end of a Meal, where he had not been too well treated : I did not know, said he, that we were such good Friends, *Or so Familiar. We use to say, treat you as a Friend, when we do it slightly.*

Looking on some purple which was somewhat too dark, and the Merchant telling him, that it should be looked upon in a better light: Must I walk always in the Sun-shine, said he, when I put it on?

His *Nomenclator*, who was a little defective in his memory, going into the Market-place: Take, said he, some letters of recommendation, for thou knowest no body. *These*

Pleasant. Nomenclators *made profession of knowing every body, that so one might call them by their names when they saluted or met them: Which was then a Mark of Honor, and at present of contempt.*

A man much in debt, dying very old: Let them buy his Bed for me, said he, it must be a very good one, since he could Sleep so quietly in it, under such Circumstances.

Those of *Terragone* coming to Congratulate him because a Branch of Palm-Tree sprung up upon an Altar consecrated to him: It is a sign, said he, you have not often made Fires there on.

Some body having made an Idle request to him, and he observing another that stood ready to make a Second much like it: I shall no sooner grant what you desire, said he, but I shall grant what he requests likewise.

Being informed that *Herod* had put his own Son to Death, he said, he would rather have been his Hog, then his Son. *The Jews killed no Swine, because they eat none.*

Being displeased that his Daughter kept only Young People about, her and pointing to *Livia*, who had none but such as were Aged; Those were Young, replyed she, when she took them, but are grown old in her Service.

Tiberius having seized on the Empire, and out of Modesty refusing the proffers made him by the Senate, it was said, that others could hardly make good what they promised, and he, hardly promised what he made good.

A *Grammarian* whom he went to *Rhodes* to visit, having put him off for Seven days, he did

no

no more, but only put him off for Seven Years; when he was Emperour, and the other came to visit him. Pleasant.

Caligula called *Livia*, a Gowned *Ulysses*, and said, that *Virgil* had no Wit, and less Learning; and that the Style of *Titus Livius* was too much extended, and too much neglected, and his Language relished of the Peasant. Or; dress up like a Woman.

A Senator going from *Rome* into the Country to be Purged, and desiring a Prolongation of time, he said, They ought to Bleed him, since Purging was ineffectual, and so caused him to be put to Death.

A Judge falling asleep at a Publick Sale, and nodding often with his Head, he awarded him to pay an immense Summ for somewhat that was set up to be sold, saying he made a Sign with his Head that he would have it at that price demanded for it.

When he Gamed he would Swear at every turn, that his Chance was so and so, and then Sweep up the stakes: and going forth one day torefresh himself, whilst another play'd hishand; he confiscated theEstates ofa couple ofWealthy Citizens, and at his return, said, that he had never plaid a better Game.

Clodius complaining of his Poverty, whilst those about him took from every one with both Hands, he was told, that if he would but go Snips with his Officers he might soon become Rich enough.

Nero havingPoysoned him with a Dish ofMushrums, did ever after call that Meat, the Food of

Pleasant. of the Gods. *Because they consecrated the Emperours after their Death.*

Having sent some to kill a Consul while he was at a Feast; when he heard how much the rest of the company were affrighted, he said, they had paid dearly for the Honor of Eating with a Consul.

Being necessitated in his Flight to Drink some Water out of a Brackish Slough, he said, that that was none of *Nero*'s *Ptisane.*

Au, and O, make two different pronunciations in the Latin.

Vespasian informed by one certain *Florus*, that he must Pronounce the O in the Latin words very open, or broad, the next Morning he saluted him by the name of *Flaurus.*

Having made a Present to a Lady that was Enamour'd with him, his Treasurer asking how he should put that down in his account: Put it, replyed he, to a Lady that thought me Handsome. *This is the more pleasant because he was very homely and ill favour'd, looking like one that sits crowding on a Close-stool when too much bound, which occasioned that repartee from a jeaster whom he would needs engage to say something: I'l stay only till you have done your business. Or, emptyd your Belly.*

One that waited upon him, requesting a Favour from him, for one whom he called his Brother, he took this man aside, and inquiring what he was to give him for doing it, would needs have the Money himself, and then told his Servant, go and look thee out another Brother, for this is mine.

Another time observing his Coach-man would needs stop and new Shoe his Mules, to give

give one an opportunity to ſpeak with him; He afterwards asked him, how much he had got for his ſhooing, and would needs have the one half of it. Pleaſant.

A certain City having deſigned, or decreed to ſet up a Statue for him, he told the Deputies that were ſent to him about it: I will have it here, ſaid he, holding forth his Hand, and made them pay down the money that was for it.

The Sepulchre of the Emperors opening of it ſelf, and a Comet appearing, he ſaid in a jeaſting way, that the firſt Prodigy concerned a Lady who was now forgotten, being of the *Ceſars* Family; and the other the *Parthian* King, who wore long Hair.

Dying he ſaid, he felt he was becoming a God: *As much as to ſay he was dying; becauſe they conſecrated Emperours after Death.*

Domitian ſaid of one that trick'd up himſelf, I wiſh I were as Handſome as ſuch a one takes himſelf to be.

An old man having cauſed his Gray-locks to be dyed of a Youthful Colour, requeſting ſomewhat of the Emperour *Adrian*: I have already refuſed your Father the ſame thing, ſaid he. *Alexander* told another, that he ſhould rather change his Knees then his Hair. *Becauſe old Age is moſt defective there, and his Father added, that ſuch men were not to be truſted, and ſet ſuch a one aſide from his place of Judicature.* That he ſhould rather dye his Knees. Or; mend them.

Knowing that a Woman had made ſome Secret reproaches to her Husband, and hinting

ing

Pleasant. ing somewhat of it to him when he saw him: Hath my Wife written the same things to you, as she did to me, replyed the Husband?

A Grecian whom *Marcus Aurelius* had sent for to be his Sons Tutor, saying to him at his first approach, that it was the Scholars part to go to the Master, and not the Masters to come to the Scholar: It has proved an easier thing for this man, said the Emperour, to come from *Greece* into *Italy* then from the City of *Rome*, to the Princes Palace. *To tax his pride.*

Heliogabulus called cowardly Senators, long Gowned Slaves.

He said, the price of Meats served to whet the appetite, and could not relish, or eat of such Food as was cheap.

Some condemning his great expence, when he was but a private man: I will be the sole Heir to my self, said he. *Meaning he would devour all and leave nothing.*

A Prince who Murthered his Brother, having taken the name of *Parthique* afterwards, it was said, he ought to take that of *Getique* rather. *Because his Brothers name was* Geta.

Another said of an unskilful Archer, that it was difficult to shoot so often at the White, and never hit it, and Crowned him for it, as an Extraordinary Archer.

A Physician having given too strong a Dose to *Agesilaus*, and saying to him, fear nothing: If I had feared any thing, replyed he, I would not have taken it, *As much as to say, it was enough to kill him.*

A

A Lowſe having bitten him while he was Sacrificing, he killed it openly before all that were preſent, ſaying, we muſt cut a Traytors Throat even at the very Altar. Pleaſant.

Wondring to ſee that in *Aſia* their Beams of Timber were Sqnare, for it was prohibited to Build Elegantly in *Lacedemon*, he asked whether they grew ſo in that Country, and being told, No: If they grew Square, ſaid he, without doubt you would make them round.

He ſaid, that he was driven out of that Province by thirty thouſand Archers, becauſe with ſo many pieces of Gold which had that ſtamp, the chief of the *Grecians* were corrupted, or bribed to make War upon his Country.

Braſidas having received a wound thorough his Buckler, ſaid, that his Buckler had betray'd him.

Leonidas bid hismen, at the Battle of *Thermopyles*, make haſt to dine, that they might go to Supper in the other World.

Agis ſaid to one who was bragging that *Philip* of *Macedon* would hinder the Lacedemonians well enough from coming into *Greece*, that they had Room enough in their own Country to walk about in. *Or, take the Ayr in.*

Some body ſhewing a Lacedemonian a draught of a Battle, wherein the *Athenians* were Victors, and ſaying, they were very brave men, he replyed, Yes, in painting.

A Lacedemonian having ſeen them do all manner of things at *Athens*; being asked what news, upon his return, he replyed, that he had obſerved nothing diſhoneſt amongſt them,

As

Pleasant. *As much as to say, that every thing was allowed of there.*

A *Persian* having Debauched with money *Demarat*'s Mistriss, and telling him he had stollen her from him: Not so, replyed he, you bought her.

When some would have obliged *Xenocrates* to have begun his discourse again upon the coming in of *Eudamidas*; if he had newly eaten his Supper, said, *Eudamidas*, would you persuade him to eat again presently?

It was admired at, that when every one besides would needs make War against the *Athenians*, he alone advised they should not: It is because I would not have them lye, said he. *The Lacedemonians not having indeed strength enough to do it.*

Pausanias being informed at *Delos*, that they suffered neither Women to lye in, nor Burials to be there. How is it then your Patrimony, or, native Country, said he, if you can neither be Born, nor buryed there?

An ignorant Physician being come to see another *Pausanias*, and telling him, he ailed nothing: That is because you are not my Doctor, replyed he.

Denis the Tyrant having sent *Lysander* two Garments for his Daughter, with order to take which he liked best: She can chuse better for her self, said he, and so took both.

One asking a question of a Lacedemonian, who answered him at Random, and the other saying it could not be so: Wherefore doest thou ask me then, replyed the Lacedemonian,

nian, since you know it so well? Pleasant.

A Servant being Chastized, crying out, it was against my will that I did it: And so it is against thy will that thou art beaten, replyed the Master.

A Lacedemonian to whom they sold some hard Almonds extreamly dear, inquired, whether the Stones were cheap in that Country.

Another seeing a Nightingale stript of it's Feathers, said, it had more Voice then Flesh. *Or, more sound, then Solidity.* Vox et præ &c.

Some body Surprizing a Gallant with his Wife who was very ill favour'd: Nothing compelled you to it, said he. *As much as to say, himself was obliged to kiss her, as being his own Wife.*

One that had Clubbed, or crooked Feet, having lost his Shoes, prayed God, that for a Punishment they might fit his Feet that stole them.

Accusing a Lacedemon for lying, he said, it was a Token, or Mark, of his Liberty. *Thus it was said of a Grandee, that he would not be a Slave to his word.*

Anacarsis being told that a Vessel wherein he was embarqued, was but four Inches thick: We are, said he, within four Inches of Death, then.

Xantippe perceiving *Socrates* took no notice of her Brawling and Scolding, threw a Pis-Pot on his Head: I thought, said he, we should have Rain after so much Thunder.

Another time having received a Cuff on the Ear: Saies he, a man does not know certainly

Pleasant. tainly at what time he ought to put his Head-piece on. *Some attribute this to* Diogenes.

Denis the Tyrant having sent three Curtezans to *Aristippus* to chuse which he liked, he kept them all three, saying, that *Paris* got no good by his chusing out one, and displeasing the other two.

A *Curtezan* challenging him that he had got her with Child; This is, as if one should rowl her self upon a Thorn Bush, and say, it was this Thorn that Prickt me.

Some body blaming him for loving of Whores; would you rather sail in a new Ship, said he, then venture upon one that had made Voyages before.

Antisthenes said, that he drove away his Scholars with a Silver rod, because he took a great deal of Money for teaching.

Xenocrates said, that the *Danaides* would have been much more punished in the other World, if they were to draw their Pitchers full, then empty. *Because they would weigh much heavier.*

A great talker requesting *Bion* to undertake his defence: I will do it, replyed he, provided you will not speak a word. *As if that were impossible.*

Another asking *Aristotle*, whether he had not tyred him: No, said he, for I did not mind what you spoke. *Or, did not hearken to your idle talk.*

Diogenes carrying some Figs, met with *Plato*, and said, you may have Liberty to tast of them; the other eating greedily: I said tast them, and

and not devour them, added he. Pleasant.

After a tedious and wearysome reading, seing the end of the Book; Courage, saies he, I spy the Land.

As others perfumed their Heads, he perfumed his Feet, and said to those that wondered at it: It is because smells ascend always.

He said, it was better to be a Lamb, then a Child at *Miletus*; because the Children there went naked, and the Lambs wore a soft woolen Garment.

When they would have had him send for his Servant again, who had left him: It were strange, replyed he, if that my man should be better able to shift without me, then I without him. Or, run after him.

A Son of a Whore throwing Stones in the Street: Have a care, said he, thou doest not hit thy Father.

Some body having hit him with a piece of Timber, cryed; have a care: he replyed, have a care thy self, and struck him. *The rest, is before in* Cato.

A wicked Fellow having written over his Door, *Let no evil thing enter here*: Which way does the Master get in, said he.

A Flat-nosed Fellow shewing him his House, which was very neat and clean, he having occasion to spit, did it in his Face, as the Fowlest part of the House. *Others attribute this to* Aristippus, *but he was too gentile to commit such a sordid action.*

Some body coming out of a Tavern, stept in again upon sight of him: Doest thou Earth

again

Pleasant. again, said he? *There are some render it, thou Sinkest deeper still.*

Giving one a Fish to carry, who desired to be his Scholar, and that making him retire out of shame, saies he, a Fish hath destroy'd our Friendship. *Others say a Gammon.*

Espying a Mouse feeding under his Table: What, said he, *Diogenes* hath his Parasites too?

One asking him, what he would take to let him strike him a Box on the Ear: He replyed, a Helmet. *Some add, that having received a blow, he said, I did not think that I had a Head-piece on: To shew he did not resent the injury, unless it must be interpreted as is before in* Socrates.

A Banker having rubbed him soundly with a Cudgel, and telling him, that there was three thousand Dragmes for him in Bank, (which was the Fine for such an Offence;) he bangs the Banker lustily again, and tells him, now keep your money for your self. Or, take your money again.

A little Effeminate Person coming to ask him somewhat; I shall give thee no answer, said he, till I know whether thou beest Male, or Female.

Some body throwing Bones to him, as if he had been a Dog, he presently Pissed upon them, to Act, like a Dog, said he, in all things.

Observing a House belonging to a famous Drunkard was to be sold: I ever believed, said he, that with much Drinking he would Swallow his House at last. *Or, that the House so full of Drink would Spue out it's owner in the end.*

Finding a Bath that was very Muddy, what

Bath

Bath do they go into, ſaid he, when they come out of this? Pleaſant.

He praiſed an Artiſt that every one beſides found fault with: Becauſe, ſaid he, tho he be ſuch a bungler, yet he rather chuſes to work on, then to ſteal.

An ill Muſician he named, the Cock; becauſe when he crows, every one riſes. *To be gone.*

The Stupidity of the *Athletiques* proceeded, as he ſaid, from their eating nothing but Beef and Pork. *They uſed ſtrong meats to make them ſturdy.*

When he craved an Alms, his word was, continue your good will, or begin your apprentiſhip.

Of a Centaur that was very ill painted, he asked, Which is the greater Monſter, the Beaſt, or the Picture?

He ſaid, that Gold looked Pale; becauſe ſo many lay in ambuſh for it.

Meeting a Thief in a Fair, it is, ſaid he, to ſteal or to buy?

Obſerving a Tree where ſome Women were hanged; there are few, ſaid he, that bears ſo well.

To the Inhabitants of a little City, which had great Gates, he ſaid, Shut up the Gates, leſt the City run out.

Of an ill Wreſtler who was turned Phyſician, he ſaid, It was to be revenged of thoſe that had thrown him in the Dirt.

A Prodigal Fellow admiring he ſhould Beg for a great Sum'm of money of him, he told him, it was becauſe he feared that in a ſhort time

Pleaſant. he would have nothing left to beſtow.

Beholding in a School many Pictures of the Muſes, and but a few Scholars, ſaies he to the Maſter, With the help of the Gods, you have a good Company here. *The Muſes being Goddeſſes.*

His Maſter inquiring of him how he would be Buryed; With my face downwards, replyed he, for when the World is turned tepſy turvy, then I ſhall lye right again. *The Macedonians were then growing Maſters.*

Being asked what Dog he was, he replyed, a Mad-dog when I am hungry; and a lap Dog, when my Belly is full.

Being blamed for throwing ſome Wine out of his Glaſs. I had rather throw that down, ſaid he, then that ſhould throw me down. *Becauſe there was too much, and he feared it would make him Drunk.*

Obſerving the *Corinthians* employed in Fortifying themſelves upon the apprehenſion of a Siege, he ſets himſelf to removing his Tub: That he might not be the only idle Perſon, ſaid he, in ſo buſie a place.

The Painters of old being wont to Write over their Pictures, By the hand of ſuch a one; *Crates* being wounded on his Forehead, put a Scrowl on with this Writing; By the hand of *Nicodromus*, which was his name that hurt him.

Zenon ſaid of a drowzy Scholar, that his Father begot him when he was Drunk.

Wondering that his Severity was ever moderated when he ſat at meals; the bittereſt things loſe their ſtrength when they are Soaked

ed in Liquor, ſaid he. *Or, mingled.* Pleaſant.

A Pyrat taken upon the Coaſt of *Laconia*, ſaid in his defence, that he was conſtrained to take what he needed, becauſe no body would beſtow it on him.

A Lady giving a little Dog to a Philoſopher to carry that was a Stoick, it was ſaid, that of a Stoick, he was become a *Cynical* Philoſopher. Cynick, *is derived from the Greek word, which ſignifies a Dog.*

All being in Debauch at the Marriage of *Silius* and *Meſſilina*, they asked one who was gotten up into a Tree, what he ſaw? I ſee, replyed he, a ſtorm towards *Oſtia*, *To intimate the Emperour was haſtning from thence to take vengeance.* *Valens.*

Some body asking what an *Hydropick* whom he ſaw ſtanding in the Sun, was doing, it was anſwered, that he was heating of Water.

Another admiring to ſee the Children of a famous Painter ſo ill-favour'd: It is, replyed ſome, becauſe he Paints by day-light and gets his Children in the Dark.

A Judge being asked whether a Pine Apple were comprehended within the Gender of other Apples: Yes, replyed he, if it be thrown at *Vatinius* his Head, *Obſerve he had forbidden to throw any thing but Apples at one another.*

Some body being blamed for letting ſome White appear in his mourning Cloaths: Tho I do go clad in mourning, replyed he, yet I need not refrain eating of White Bread.

Pleasant. *Fabius* who triumphed after *Cæsar*, causing Wooden Figures, to be carryed in his Triumph, of all his places he had taken; whereas *Cæsars* were all made of Ivory; it was said, that these Wooden ones, were only the Cases of *Cæsars* Ivory ones.

A Gladiator having miss'd his blow against his Enemy; It was, said some, Because he intends to take him alive.

Augustus saying to a Citizen who was eating at a Publick show: When I have a mind to eat, I go home: That is, because you are not afraid of losing your place, replyed he.

That Prince reproving one for having confounded all his Estate: I thought, said he, it was my own. *And a man may spend his own if he please.*

One brought into a Court of Justice for having spoken injurous words against a Person of Quality, who was of the *Epicurean* Sect; his Advocate said no more in his defence; but, that he was a Stoick. *Because those Philosophers Railed at each other Eternally.*

Another reproached as for a Crime, that he was forbidden by a great man to enter his Doors: Well, said he, can any body accuse me that I have been there since. *This is one Grace of an* Apophthegme; *to turn the question to another sence.*

A Lawyer saying to one that reviled him, wherefore doest thou bark at me? Because I spy a Thief, replyed he. *Or, smell a Thief.*

An ignorant Lawyer, asking whether he had not moved the Judges to compassion: Yes, said they

they, you made them pitty you? Pleaſant.

An ill Pay-maſter, ſaying to excuſe him, that he lived very poorly: Treat your ſelf better, and pay me, ſaid his Creditor.

One deſiring to borrow a Cloak of a man who lived in a houſe where it Rained in every Room for want of repair: I cannot lend you my Cloak ſaid he, becauſe I have buſineſs within Doors. Another replyed, if it does not Rain, you want no Cloak; if it does I ſhall need it my ſelf.

An indulgent Husband pretending to Sleep after Dinner, to give the more liberty to a Perſon of quality to be free with his Wife: Perceiving a Serving-man take that opportunity to ſteal ſome Plate. Hold, Friend, ſaid he, I do not Sleep for every one.

Some body telling another that he had bought a Lamprey in *Sicily* five Foot long: Yes, ſaid he, they are ſo large in thoſe Countries, that they uſe them like Girdles to go round the Waſt. *This is one ſlight in an* Apophthegme *as I have formerly ſhewed, to elude one lye with a greater.*

It was ſaid, of a Witty, but a deformed man, that his Wiſdom was ill lodged.

A Judge being asked his opinion concerning a Perſon that had been taken in the Act of Adultery: I find him a little too lazy ſaid he. *This is attributed to* Cicero.

A Fellow ſhewing a great wound in his Thigh, which his *Antagoniſt* had given him: I wonder, ſaid his Counſel, he did not hit you in the Belly. *To turn it into Raillery by*

Pleaſant. *Ambiguous anſwer. His Belly being much bigger then his Thigh.*

A *Fugitive* Slave being purſued, and ſheltring himſelf in a Galley: It is there, ſaid his Maſter, I would have thee be.

A *Theſſalian* ſaid, the greateſt Rogues in his Country, never went to the Wars, *To hint that Idleneſs is the Mother of all miſchief.*

One that carryed a thing conceal'd, being asked what he had there: I conceal it, ſaid he, on purpoſe it may not be diſcovered.

A Jeaſter ſaid, that the Effigies of all the good Princes, might be eaſily graved upon one Finger-ring.

A Roman Lord meeting a ſtranger that reſembled him very much, asked him, if his Mother had never been in *Rome*: No, replyed he, but my Father hath been often there. *It it one of the chief excellencies of an* Apophthegme, *to catch a man in the ſame ſnare he laid for you.*

A Domeſtick Servant to a Prince threatning a man in his preſence and the Prince ſaying nothing: The Servants words do not Fright me, ſaid he; but the Maſters ſilence.

A Husband who had Marryed an ill favoured Wife, for ſome conſiderable advantage, having Surprized her with a Gallant: What Reaſon was there to give me ſo much, ſaid he, ſince another does kiſs you for nothing?

A man Dreaming that he had ſeen an Egg lying in ſome corner of his Houſe, was adviſed by a Figure-Flinger to dig there upon an aſſurance he ſhould find hidden Treaſure: This

This having been performed; he afterwards Pleasant.
shewing the Conjurer some of the Silver: But, where is the Yolk of the Egg, said he, as judging that there was Gold likewise.

A Plaintif that had but an ill Lawyer, wishing him to Drink cold Water to cure him of an Hoarsness: May not that indanger the losing my Voice quite, said he; I had rather, replyed the other, you should lose your speech, then I lose my Cause.

A man condemned to Death, wept; some body, asked him, why doest thou weep? Would you have me Sing, replyed he?

Another muttering at a Prince because his Horse had dashed him all over with Mud going in the Street: Doest thou take me for a Centaur, said the Prince, or that my Horse and I are of one piece?

A Rascal reproached an honest man, that he had wept for the Death of a Fish: And you, replyed he, have buryed three Wives without shedding a Tear. *The perfection, or delicacy of this Apophthegme lyes in the opposition.*

A Roman Lord going to visit the Poet *Ennius*; that Poet made them say, that he was not within, which made the Lord, another day when the Poet came to wait on him, tell him, himself, that he was not within. Do not I hear your Voice, said *Ennius*? Thou art very incredulous, replyed he, shewing himself, for I believed your Maid the other day, when she told me so, and you will not believe me tho I say it my self.

Pleasant. Taking a Labouring Fellow by the Hand, and feeling it very hard, he asked him, Whether he walked on his hands.

A Lawyer examining a witness, said to him: It may be, that he that spoke what you have deposed, spoke it in heat of rage; he agreed to that. It may be, you did not hear the words exactly; he made a sign that that might be so too, It may be possible, added he, that you did not hear him at all; at which a shout was made that quite confounded the Evidence. *This is another excellency in an Apophthegme, to ingage a man insensibly to own himself Ridiculous.*

Some body accused of Adultery being tyred with long waiting at a great mans Door: When will he come out of his Chamber, said he. When you leave going to anothers mans Chamber, replyed the other that heard him.

A Senator having said to a Fantastical man that had argued before him; if I contradict your opinion, will you no take it ill? As you sow, you must reap, replyed he,

Another being of opinion in a time of trouble, to make choice of a great Robber for General, but a good Soldier withal; when the party came to give him thanks: You owe no thanks, or obligation to me, said he, I did it because I would rather be robb'd, then kil'd. *In the Greek it is sold, because they sold their Slaves, but that would not be understood here.*

An old Debauched Fellow, designing to jear a Young man for his being too much finifyed: When

When wilt thou come to my Houſe, ſaid he, my Pretty little Miſs? I dare not replyed the other, my Mother hath forbid me going to viſit any Whoremaſters. *Or, lewd people.* Pleaſant.

Some body being tyred in the place where they uſed their Exerciſes: I wiſh, ſaid he reſting himſelf, that this were called Labour.

A Young Gay Laſs coming one day to a Feaſt, at a Perſons Houſe who was deſperately in love with her, carryed away in a jeaſting manner a great deal of the Silver-plate that ſtood on a ſide Table: at which the company being ſomewhat Scandalized: We ſhould thank her, ſaid the owner, for what ſhe has left, for it was in her Power to take it all.

Some complaining to a Captain that his Soldiers had robbed them: Did they leave you nothing, ſaid the Captain? they anſwered, Yes; they were none of my Soldiers then, replyed he, for they would have taken all away.

An Orator being reproached in a full aſſembly, for having given money to free himſelf from ſome accuſations: I do thank the Gods, ſaid he, that in all the time I have been concerned in your affairs, I have not been taxed for taking any thing; but only for giving my own. *He avoids the ſtrength of the queſtion by a plauſible evaſion, which is another perfection of an Apophthegme.*

One ſpeaking of his *Antagoniſt* in wreſtling ſaid, That he managed it ſo bravely, that when he

Pleaſant. he hath received a fall, he does even perſuade the People that it was not he was thrown.

A Prince intending to deſtroy a City, and ſeeing a Friend of his coming to endeavour to prevent it, made Oath that he would never do any thing he ſhould deſire in it; but the other hearing his expreſſions and reſolutions, intreated him to demoliſh it; and by that means ſaved the place.

Another being commanded by the Oracle to Sacrifice the firſt thing he met, would needs take an Aſs-driver for that purpoſe, whom he met by chance; but the Aſs-driver telling him, that the Beaſt ever went before the driver, the Fellow eſcaped, and the Aſs was Offered.

A Fellow with but one Eye, being joaked at by another with a Bunched back: Thou beareſt my repartee upon thy Shoulders, ſaid he.

An Orator making a Florid Speech to the *Grecians* concerning Peace and Unity, ſome body riſing up ſaid; Sirs, it is a ſtrange thing this man ſhould pretend to unite all *Greece*, ſince having in his own Family none but his Wife and one Maid-ſervant, he could never yet perſuade them to live a day quietly together.

Another blamed by the People for ordaining publick thanks-giving and rejoycing for ſome news, which after proved falſe: What great Crime, Sirs, ſaid he, to make you live merrily, or comfortably, three days together?

Pleaſant.

It being asked what does *Antony* ſince the loſs of the laſt Battle: He does, replyed one, like the *Egyptian*-Dogs that Drink running. *He retreated in great haſt, and yet left not off his Debaucheries.*

For fear of the *Crocodiles* in *Nylus.*

One accuſed, defending himſelf with Vehemence; his Accuſer, who was an extravagant Perſon, told him: This Obligation you will owe me, at the leaſt, that I have made you Eloquent: I wiſh, replyed the other, you could be obliged to me, for making you Wiſe.

A great Drinker uſed to ſay, that he did not Drink becauſe he was thirſty, but to prevent being thirſty.

A moſt excellent Actor leaving a Town, where they had not given him thoſe high commendations he expected: What benefit can a man reap, ſaid he, in a place, where they are not liberal even in things that coſts them nothing? *He meant Applauſe and Commendations.*

This Iſland was neither Scotland: Nor Ireland, I ſuppoſe.

One being Landed in a very bad Iſland, asked his Hoſt, Whether they did not baniſh guilty People from thence? who ſaying, Yes; why doeſt not thou commit ſome Crime quickly then, replyed he, to be the ſooner Baniſhed?

A man obſerving an Oratory nigh a muddy Bath: Sure they go thither to give thanks, ſaid he, as ſoon as they have eſcaped out of that Bogg. *Or, myre.*

Another going out of a very Debauched Town in the Evening, ſaid, It was, becauſe it

Pleaſant. it were a ſhame to go out of an ill place, till the twylight.

Some body walking very demurely thorough a Town that was full of Catch-Poles, ſaid, it was for fear he ſhould juſtle any one of them.

A Fiſher-man being told, that the Sea was common to all men: True, replyed he, but the Fiſh belongs to thoſe that Catch them.

It was ſaid, of an inſipid Speech, that in a whole torrent of Fine words, there was not one drop of good Sence.

Some body Laughing becauſe he ſaw others Laugh, being asked, why he Laughed: It it becauſe I am perſuaded they do not Laugh without a cauſe.

A Prince reproaching of one, that he was always begging of ſomewhat: This is, becauſe I never remember I have asked, ſaid he, when they give me nothing.

A Paraſite belonging, or being a hanger on to a great man, ſeeing his Maſter wounded in the Thigh, of which he dyed, ſaid, The ſame Weapon, that Stabb'd him in the Thigh, Stabb'd me in the Belly. *Or, cut my Throat.*

A Maſter in ſome want, having frighted one of his Servants: I will take my turn to Fright him, ſaid he, and asked him for ſome money.

Some body ſaid of black Bread, brought to the Table, it was not ſo truly Bread, as the ſhadow of Bread.

A man pretending to relate an Apophthegme, ſaid, that one going to viſit his Friend in want

want, conveyed a bag of money under his Pillow, it was told him, this was not a good ſaying, but a good Action. *I have adjuſted it after this manner, to make it an* Apophthegme. Pleaſant.

A Creditor enraged againſt his debtor, who did not pay him, ſwore he would make him repent; the other ſwore he ſhould not, and paid him,

A man who was maintained by an old Woman, being jeaſted withal for his growing ſo over Fat: What ſhould I come to, if I lay alone then, ſaid he: Thou wouldeſt grow too lean, ſaid one to him. *Becauſe he would ſtarve for want.*

Some body Drinking a ſmall Wine, tho it were old: Said it is very ſmall for it's Age.

Two men Scuffling for a Whore: Let not the vanquiſhed weep, ſaid ſhe, for the vanquiſher ſhall pay moſt. *Or, it ſhall coſt him deareſt.*

Phryne being grown old, ſaid, that good Wine was Drinkable till it came to the lees. *It is ſtoryed of her, that playing with ſome other Curtezans at a ſport, where every one is obliged to do, what the firſt begins, ſhe Waſhed her Face, and thereby diſcovered their wrinckles and deformities, which their Paint had concealed.*

A Young man turned out of Doors by a Curtezan, made great and expenſive preparations to Force her Houſe: at which, ſhe in deriſion ſaid; You needed but to beſtow that money upon me, and I had let you come in quietly.

A

Pleaſant. A Painter having promiſed the beſt Picture he had, to one that had no judgment in Painting, ſhe on a ſudden told him, that his Houſe was on Fire, and choſe the firſt that he endeavoured to ſave. *This is like the Artifice to know the beſt Puppy of a whole litter ſometimes uſed, or of any other ſuch like Creature, the Dam ever carrying away the beſt firſt out of the danger.*

A Curteſan having laid a wager ſhe would tempt a Philoſopher; finding ſhe failed in the deſign: I thought, ſaid ſhe, it had been a man, and not a Statue. *Or, a Philoſopher, not a Stone.*

A Prince bragging of ſome Preſents made him by a Lady ſomewhat ſtricken in years: My Grand-mother, ſaid another, will give you Richer Preſents, if you will make love to her.

An Actor making a falſe geſture on the Stage, they cryed out to him, he made a Soleciſme with his hand.

It has been ſaid of Poetry and Painting, that he that could deceive beſt, was the moſt worthy. *Becauſe that is the end of thoſe Arts.*

One being ſent back by a Prince without his Errand, who came to demand money; deſired, when he took his leave, that he might have ſome Guard to ſecure him from Robbery. *This was a Scoff; for having received no money, there was no danger of being Robb'd.*

A Senator under a pretence of liberty, having in the open Senate, ſaid a thouſand Flattering things of a Prince who was there, he

was

was asked, Whether he did not fear he might loſe his life, for his liberty. *In the Original it is, your liberty will coſt you your life. The Prince being a Jealous and Suſpicious man.* Pleaſant.

As they were reproaching a General of an Army for his running away: It was, Sirs, replyed he, becauſe I would not leave you. *As much as to ſay, they ran away firſt.*

A Lacedemonian being asked wherefore he Drank ſo Sparingly at a Feaſt: To lead thoſe home again, that will be Drunk, replyed he. *It has been ſaid ſo in general of the Lacedemonians, becauſe they were no great Drinkers.*

A Poet taking a great deal of pains, to Praiſe *Caſtor* and *Pollux*, in a *Panegyrick* he wrote upon another; he to whom it was deſigned gave him but the one half of what he had promiſed, and when he grumbled; Let *Caſtor* and *Pollux*, ſaid he, pay you the remainder, *Or their ſhare.*

Denis the Tyrant reading ſome ſorry *Rhymes* to *Philoxenes* to have his approbation: Let me be ſent back again to the *Quarrys*, ſaid he. *As much as to ſay, he would rather be ſent to dig as a Slave in the* Quarrys *again, then be obliged to approve of what he thought did not deſerve it: He had been once before condemned to that Slavery for the liberty of his Tongue: But the Tyrant took this for a piece of Gallantry, as indeed* Philoxenes *intended it, and did not puniſh him for it.*

As it was the Cuſtom of thoſe who were made Free from Slavery, to give ſome Preſent to their Patrons, when they marry'd their

Pleaſant. their Daughters, or deſigned any enterprize; one of *Auguſtus* his freed-men, having written down the Summ in a Note, that Prince altered the Figures, and made it twice as much; at which the other being ſurprized, made yet no difficulty to pay it; but the next time, he put down in his Note. *What you pleaſe.*

Chryſipus ſhaking his Legs at a great Feaſt, and notwithſtanding making moſt excellent diſcourſes, the maid Servant attending ſaid, that nought but his Legs were Drunk.

A great man being accuſed for making defence for a wicked Fellow in a Court of Juſtice: Why, ſaid he, an honeſt man, does not need any one to defend him. *Becauſe they commit no Crimes.*

He ſaid, if it were a ſign of Wit to Babble much, the *Swallows*, or *Daws*, *Parrots* and *Magpies*, were to be prized.

Some Judges having for Bribes abſolved a guilty Perſon, after they had required a Guard that they might give their opinions freely: Is it, ſaid *Catullus*, that you were afraid leſt the money ſhould be taken from you which was given to corrupt you?

One ſaid to an ill reader; when you read, you ſing; and when you ſing, you ſing ſcurvily.

Some body that would be thought handſome, and was no ſo, asking a Philoſopher, if a wiſe man ought to love: No, replyed he, unleſs he be as handſome and well ſhaped as thy ſelf.

A

A Philoſopher ſaid of a Debauchee who had eaten up all his eſtate, That the Earth had ſwallowed up *Amphiaraüs*, but this man had ſwallowed his Land. Pleaſant.

A rich man having treated a Philoſopher very magnificently, excuſed his profuſeneſs, and laid it upon the Score of his over great plenty and Riches: Would you, replyed he, excuſe your Cook for over-Salting your Meat, or Sauce, upon this account of having more Salt then was needful.

A man of Quality preſenting his Son moſt curiouſly dreſt to a Philoſopher: He is very pretty, ſaid he, but he reſembles his Mother.

Some body ſpeaking to him in the old Dialect: Are you not aſhamed, ſaid he, to talk to me in *Agamemnon*'s Language, when I ſpeak in our own?

One Laughing at him for ſhewing ſome fear at his going into a Bath which was too hot: Why, ſaid he, this is not like venturing ones life for ones Country.

A Lewd Fellow being twitted that he waited for his Father's Death to pay his creditors: I do not wait for it, replyed he: Pray God thou mayſt wait for it, anſwered another, *As fearing he might haſten it, by making him away.*

Philopemen being found by his Servants drawing Water out of a Well: I am paying the reward due to my ill countenance, ſaid he. *It hapning that he coming to his Inn before any of his train, the Maid who knew him not, by his ill meen*

Pleasant. *took him for some ordinary Fellow, and pray'd him to draw her some Water, she being very busie to provide things against the arrival of* Philopemen.

A *Thracian* Prince being sollicited by both Parties during the Wars of Troy, advised *Paris* to yeild up the Lady, and said, he would give him two for one.

A Rascal telling *Lelius*, that he was unworthy of his Ancestors: And thou worthy of thine, replyed he.

A *Roman* Knight interrogated by a Censor, how he came to be so Fat, and his Horse so Lean: It is, replyed he, because my man looks to my Horse, and I look to my self. *He was fined for this answer.*

One reformed from his Debaucheries by a fit of Sickness, said, that if he had not been Sick, he had been Dead.

Sertorius being retreated at the coming of *Metellus*, after he had beaten *Pompey*: Had it not been for this old man, said he, I would have curryed that Child to some purpose. *The one was very old, the other very Young.*

A Courtier being at a Princes Table, and having a mind to Eat of a great Fish at the upper end, took a little one and held it to his Ear: Being desired to tell what he meant by that, I only asked this a question, and it replies it knows nothing of it, but I must inquire of it's Grandfather at the upperend of the Table there.

Some applauding a King for his ability in great Drinking: That's a commendation for a Spunge, said one, and not for a Prince.

A

A Philoſopher turned out of his Country for his ſpeaking too freely, ſaid, he was more unfortunate then the Crickets, who might Sing as long as they pleaſed and none controuled them. Pleaſant.

Of a moſt excellent Actor, it was ſaid, that he ſpoke with his Hands. *Or, rather a* Pantonimick.

A Captive Philoſopher, obſerving a little Effeminate Fellow a-Bargaining for him: Do, buy me, ſaid he, for thou needeſt a man.

One of the Ancients called run-away Soldiers, Hares in Armour.

A Thief having Robbed one, ſaid to the owner of the Goods by way of excuſe: I did not know the things I Stole belonged to you: But you knew, replyed he, that they belonged not to your ſelf.

A Poet ſaid, he had two Cheſts at Home, one to hold praiſes, or compliments, and the other for money: And that he found the firſt alwayes full, but the other quite empty. *Againſt ſuch as pay with excuſes and meer Ceremonies, but deny juſt rewards.*

Another ſaid, he did not deſire his Works ſhould be read by the ignorant, nor by the Critical; becauſe the firſt underſtood too little, the others too much. *Or, becauſe the firſt cannot ſpye the Beauties, and the others lay open all the Defects.*

An importunate Poet reading ſome Verſes, and having a great many more to read, asking of a ſudden, of him that ſate by, which were

Pleasant. the best? Those you have not yet read, replyed he. *Because he had not been troubled with them.*

Some body pretending to be Learned, because he conversed with Learned men, was told, that a man was not Rich by frequenting Rich People.

A man making a seeming Apology for a Doctor of Physick that was too Rash, said, He did not use to make his Patients Languish long. That Science has been defined, The Art of killing men by Authority: And *Plato* said, that lying was as necessary in them, as in the Politicks.

A Scholar having promised a *Rhetorician* to pay him down a certain Summ, when he had taught him the Art of perswasion: The Master finding he delay'd it too long, Sued him at Law, grounding his assurance of Success on this Presumption; that if he should persuade the Judges that he owed him nothing, then he would be obliged to pay it, because he had the Art of Persuasion, and if he could not persuade them, then he lost his Cause. But he answered with the same way of reasoning: If I can persuade them, I shall pay nothing, because I gain my Cause; and if I cannot persuade them, then he is to have nothing because he has not taught me the Art of persuasion.

One of the Ancients said, that none but Ghosts would attack the dead. *To hint that no man ought to write against such as were no more.*

A Prince Learning Musick upon some Instrument, having sounded one String for another,

and

and taking it ill that his Maſter reproved him for it: If you play as King, ſaid he, you may ſtrike what Strings you pleaſe; but if as a Muſician, you are in the wrong. Pleaſant.

One ſaid, the Sea is pleaſant to behold; but then you muſt look upon it from a ſafe Port.

Another ſaid, a man is not ſo Lame, tho he were crippled both in Hands and Feet, as when he is ſo in his Purſe. *Becauſe nought can be done without money.*

It hath been ſaid of *Alexanders* Picture, that the *Alexander* of *Philip* was invincible, and that of *Apelles* inimitable.

A Lacedemonian ſeeing ſome men beſiged, who made no ſallies, asked, whether the Women had lock'd up the Gates after the Death of their Husbands.

Apelles ſaid of a Painter who boaſted that he Painted quick; Yes, it appears plainly. *Or, I ſee it.*

A man interrogated at a Feaſt, wherefore he was ſo mute; that others may have time to talk their fill.

A Muſician ſaid, that if others knew the great delight he took in Singing, inſtead of giving him money for it, they would ask him to give them ſome.

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